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THE

PARENTS' FRIEND:

OR

EXTRACTS FROM THE PRINCIPAL WORKS

ON

EDUCATION,

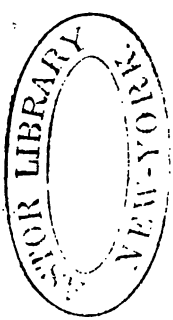
FROM THE TIME OF MONTAIGNE TO THE PRESENT DAY,

METHODIZED AND ARRANGED.

WITH

OBSERVATIONS AND NOTES

BY THE EDITOR.



IN TWO VOLUMES.

VOLUME I.

PHILADELPHIA:
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FOR PATRICK BYRNE AND MATHEW CAREY,
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PREFACE.

EDUCATION is universally allowed to be an object of the highest importance, both to individual and public happiness; yet, how few give it due attention, till they become parents, or are driven by necessity to undertake the instruction of children, at which time they are generally too much engrossed by indispensable occupations to profit, by the experience of others, and read the many excellent works that have been written on the subject!

The education of young persons of either sex can scarcely be considered as complete, unless they have been instructed in the management of children: yet, so absurd is the conduct of most parents, that while they bestow the utmost pains on giving their children such fashionable accomplishments as may advance their fortunes in marriage, they neglect to fit them for that office in society, which they are so anxious to see them fill.

Women indeed cannot be excused from paying some attention to the subject of education, as it more particularly belongs to their department; and those

who have no children of their own, know not how soon they may be called upon to take the care of the orphan children of their brothers, sisters, or friends.

Deeply impressed with this idea, and being sufficiently at leisure to devote a great part of my time to this important study, I determined to read the most celebrated works on education from the time of Montaigne to the present day, and to make a selection of such passages as appeared *most adapted to common use*.

Not being attached to any particular system, I was perhaps the more qualified to form an impartial judgment on the various works I read; and as authors of perhaps equal abilities have entertained contrary opinions on some important points, I did not confine myself to extracting from those only, whose sentiments agreed with my own, nor did I pretend to act as umpire between them, or decide on the merits of the cause, thinking it more candid to select the principal arguments employed by each party.

But though I have copied many passages that do not coincide with my own sentiments, yet I have generally omitted those maxims which appeared to me *decidedly* wrong or impracticable. Thus Rousseau says, boys should if possible be kept in perfect ignorance on the subject of religion, either natural or revealed, till they are seventeen or eighteen, yet recom-

mends that girls should be taught the elements of christianity in their childhood. The first I thought no less dangerous than impracticable in a christian country; I did not therefore admit it into my compilation; but as I was pleased with many of his remarks on the method of teaching religion to girls, I have extracted that part of his Emilius as applying to children in general, without attending to any of the illiberal distinctions he has made between the education of boys and that of girls.

Having methodized and arranged the extracts under various heads, and according to their chronological order, I determined to commit them to the press, hoping they might prove useful to all who were engaged in the instruction and management of children, and who might not enjoy the same opportunities of consulting the numerous authors who have written on education.

Children of different dispositions require different treatment, and where one plan fails, it is often found necessary to make an entire change to the reverse of that first practised. When difficulties of this sort occur, parents and tutors may, by referring to the Index of this Work, see at one view the opinions of different writers on each subject.

I have endeavoured however to avoid unnecessary repetitions by omitting passages from one author,

where another has expressed precisely the same idea in better language; but, on looking over my manuscript, with a view to expunging every redundancy of this kind, I met with few extracts that did not contain some useful and important remarks, which appeared too valuable to be neglected. This at least shows the merit of the authors whose works have been consulted; for though they have occasionally availed themselves of the observations of other writers, yet they are not to be considered as mere *copyists*, having mostly made the sentiments their own, not only by clothing them in different language, but by placing the subject in some new point of view. When an observation is just, it will bear being repeated, and the arguments of one author may convince, while those of another may be passed over unnoticed.

I am aware that the want of references to the pages from which the extracts were taken may be considered as a defect; but many of these being composed of short sentences or remarks selected from various parts of the works quoted, it would have occasioned great confusion, had each separate page been noted in the margin. Besides, the compilation being originally intended *solely* for my own private use, I was not inclined to give myself unnecessary trouble, or to add to the difficulty of the undertaking by regularly in-

serting in my common-place book the page from which each passage was copied.

Had this work been originally begun with a view to publication, I should in some respects have pursued a different plan, such as putting in italics the words and passages which I have altered in order to connect and complete the author's sense, or adapt it to both sexes and all classes. I cannot now recollect every instance where I have taken these liberties; but though I have not always copied *verbatim*, I am not conscious of having altered any passage so as to give a different turn to the author's meaning. Should any such errours be discovered, I shall be thankful to any one who will point them out. I regret these omissions, but it would be too great a labour to read over above seventy volumes a second time merely to make such trivial corrections.

I must also remark, that I have translated the extracts No. v. vii. xi. xxi. and xxv. from the original works for my own improvement, which I should not have done, had I intended them for the public eye; the other passages from foreign works were taken from the most approved English translations; in many of these, however, the language was so extremely bad and obsolete, that a literary friend kindly undertook to correct the most striking errours, to

render the style more agreeable to the reader. The extracts from Montaigne remain untouched; for that work having been translated two hundred years ago, it was thought impossible to improve it without making a new translation.

Bigoted readers * may perhaps be shocked at the motley group of authors of all persuasions and sects they will meet with in this work: but it must be remembered that I am not endeavouring to support any *particular opinions*, but, like the bee, to extract sweets from flowers of every description.

In the chapter on health, I have not introduced any extracts on the nursing and management of infants, because these would have unnecessarily enlarged the work, most families being in possession of the excellent works of Drs. Cadogan, Smith, Buchan, Willich, &c. on this subject.

At the end of many of the chapters are added some remarks of my own, which I am conscious must appear to peculiar disadvantage, after extracts from so many elegant writers; but it should be considered that it is impossible to write with the same facility in short, detached, and merely supplementary observations, as when an author professedly undertakes to

* I do not mean to apply this remark to any particular description of bigots: there are bigots among atheists and philosophers, as well as among christians.

discuss the whole of a subject. My chief object has been to express my own ideas in as few words as possible, and many of my remarks being new, and I hope not wholly uninteresting, I must beg the reader to excuse the manner, for the sake of the matter. The notes throughout the work are also entirely my own.

Before I conclude, I ought to observe with regard to those respectable living authors, from whose works I have taken many excellent passages, that as I am persuaded public utility was one of their principal motives in writing, I hope the same sentiment will induce them to forgive an endeavour to extend the sphere of their utility to those who could not otherwise benefit by their labours. These writers must be aware that many parents can ill afford to purchase all the useful books constantly publishing on education, much less could they spare time to read them; and for the use of such persons this work is particularly designed. It will also be found highly useful as a book of reference to those who possess the originals, which it will by no means supersede the necessity of reading when they can be procured, as it is impossible in a PRACTICAL WORK like the present to introduce those metaphysical discussions and hypothetical systems, which are particularly interesting to the intelligent and inquiring reader.

ADDRESS TO FATHERS.

"THE mother is not the only person con-
" cerned in the management of children; the fa-
" ther has an equal interest in their welfare, and
" ought to assist in every thing that respects either
" the improvement of the body or mind. It is a
" pity that men should be so inattentive to this
" matter; their negligence is one reason why fe-
" males know so little of it. Women will ever be
" desirous to excel in such accomplishments as re-
" commend them to the other sex; but men gene-
" rally keep at such a distance from even the small-
" est acquaintance with the affairs of the nursery,
" that many would reckon it an affront were they
" supposed to know any thing of them. Not so,
" however, with the kennel or the stables: a gen-
" tleman of the first rank is not ashamed to give
" directions concerning the management of dogs
" or horses, yet would blush were he surprised in

" performing the same office for that being who de-
" rived its existence from himself, who is the heir
" to his fortunes, and the future hope of his coun-
" try."

Buchan.

" I will venture to assert, that until fathers con-
" descend to take an active share in that depart-
" ment which relates to the physical education of
" their offspring, and co-operate with the views of
" a solicitous mother, our improvements will nei-
" ther be radical nor permanent."

Willich.

" I by no means wish to insinuate that the trou-
" bles and cares of education during the first periods
" of life should be *exclusively* imposed upon mo-
" thers. Fathers ought also to be seriously con-
" cerned in the first treatment of their offspring,
" and not to burden their weak partner, as is too
" much the case at the present day, with the general
" hardships and inconveniences of the nursery.
" No father, who is proud of and deserving of that
" name, will plead the difficulties of complicated
" official engagements with a view of withdrawing

" himself entirely from the company of his chil-
" dren; for the example of a Cato, an Augustus, a
" Montaigne, and the elder Racine, are truly wor-
" thy of universal imitation. Both parents ought
" therefore to participate in the management of their
" infants: and thus the ties of mutual affection and
" harmony will become every day more firmly ce-
" mented and indissoluble."

Struve.

CHRONOLOGICAL TABLE.

OF THE

WORKS FROM WHICH THE FOLLOWING EXTRACTS ARE TAKEN.

I. Montaigne's Essay on Education. *French.*

II. Milton's Tractate or Letter to Mr. Hartlib on Education.

III. The Marquis of Halifax's Lady's New-Year's Gift or Advice to a Daughter.

IV. Locke on Education.

V. Fenelon on the Education of Girls. *French.*

VI. Rollin's Belles Lettres. *French.*

VII. Fontenay on the Education of Princes. *French.*

VIII. Watts on the improvement of the Mind.

IX. Burgh on the Dignity of Human Nature.

X. Nelson's Essay on the Government of Children.

XI. Rousseau's Emilius and Sophia. *French.*

XII. Kruger on the Education of Children. *German.*

XIII. Fordyce's Sermons to Young Women.

XIV. Chapone's Letters on the Improvement of the Mind.

XV. Gregory's Legacy to his Daughters.

XVI. Chesterfield's Letters to his Son.

XVII. Tucker's Light of Nature pursued, Chap. xxxvi.

XVIII. Ash's Sentiments on Education.

XIX. Priestley's Miscellaneous Observations on Education.

XX. Madame de Genlis' Adelaide and Theodore. *French.*

XXI. ———————— Tales of the Castle. *French.*

XXII. Buchan's Domestic Medicine, 2d edition.

XXIII. Letters concerning Education, addressed to a Gentleman entering at the University.

XXIV. Wollstonecraft on the Education of Daughters.

XXV. Madame de la Fite's Eugenia and her Pupils. *French.*

XXVI. Bennet's Letters to a young Lady.

XXVII. Knox on a Course of Liberal Education.

XXVIII. Pennington's Advice to her Daughters.

XXIX. David William's Lectures on Education.

XXX. Macaulay Graham's Letters on Education.

XXXI. Berkenhout's Letters to his Son at the University.

XXXII. Wollstonecraft's Vindication of the Rights of Women.

XXXIII. Madame de Genlis' Lessons of a Governess to her Pupils. *French.*

XXXIV. Aikin's Letters to his Son.

XXXV. Edgeworth's Letters for Literary Ladies.

XXXVI. Gisborne on the Duties of the Female Sex.

XXXVII. Darwin's Plan for the conduct of female Education at Boarding-Schools.

XXXVIII. Godwin's Inquirer.

XXXIX. Barbauld's Essay on Education.

XL. Wakefield's Reflections on the present condition of the female Sex.

XLI. Edgeworth's Practical Education.

XLII. More's Strictures on female Education.

XLIII. Northmore's Education on Principles.

XLIV. Madame de Genlis' New Method of instructing Children. *French.*

XLV. Gymnastics for Youth. *German.*

XLVI. Hufeland's Advice to Mothers on the Physical Education of Children. *German.*

XLVII. Struve on the Physical Education of Children, translated by Willich. *German.*

XLVIII. *The Editor's Observations.*

XLIX. Hamilton's Letters on Education.

Maxima debetur puero reverentia.
The greatest reverence is due to children.

Juv.

PARENTS are earnestly desired not to suffer this work to fall into the hands of children; and that their curiosity may not be excited by the title, it is also recommended that it should not be lettered on the back. An ingenious and facetious friend remarked, on looking over the manuscript, that the bookbinder should be ordered to fasten a clasp and padlock on each volume.

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THE

PARENTS' FRIEND.

CHAP. I.

Health, Food, Clothing, Gymnastics, and the Exercise of the Senses.

I LAY it down, as a general and certain observation, for the women to consider, that most children's constitutions are either spoiled, or at least harmed, by *cockering* and *tenderness*.

The first thing to be taken care of, is, that children be not too warmly clad and covered, winter or summer. The face when we are born, is no less tender than any other part of the body. It is use alone hardens it, and makes it more able to endure cold. When nature has so well covered the head with hair, and strengthened it with a year or two's age, that a child can run about by day without a cap, it is best that by night a child should also lie without one; there being nothing that more exposes to head-achs, colds, catarrhs, &c. than keeping the head warm.

I will also advise their feet to be washed every day in cold water, and to have their shoes so thin, that they might leak, and let in water whenever they come near it. He that considers how mischievous and mortal a thing taking wet in the feet is, to those who have been bred nicely, will wish he had with the poor people's children gone bare-foot.

Another great advantage to every one's health, but especially children's, is to be much in the *open air*, and as little as may be, by the fire, even in winter. If I should advise him to play in the *wind, and the sun without a hat*, I doubt whether it could be borne; but, if my young master is to be kept always in the shade, and never exposed to the sun, and the wind, for fear of his complexion, it may be a good way to make him a beau, but not a man of business. And although greater regard be to be had to beauty in the daughters, yet, I will take the liberty to say, that the more they are in the air, without prejudice to their faces, the stronger and healthier they will be, and the nearer they come to the hardships of their brothers, in their education, the greater advantage will they receive from it, all the remaining part of their lives. The only danger of playing in the open air, is, that when children are hot with running, they should sit or lie down on the cold, or moist earth, or drink cold drink; but this may easily be prevented, whilst they are little, and if, during childhood, they be constantly and rigorously kept from sitting on the ground, or drinking any cold liquor whilst they are hot, the custom of forbearing, grown into a habit, will help much to preserve them, when they are no longer under their maid's, or tutor's eye.

As for their diet, it ought to be very plain and simple; and if I might advise, flesh should be forborn, at least till they are two or three years old. But, if they must needs have flesh, let it be but once a day, and of one sort at a meal. Plain beef, mutton, or veal, without other sauce than hunger, is best, and

great care should be used, that they eat bread plentifully, and whatever they eat, that is solid, make them chew it well*.

For breakfast and supper, milk, milk-pottage, water-gruel, flummery, &c. are very fit for children, only let care be taken, that they be plain, and not seasoned with all-spice, and other things that may heat the blood. Be sparing also of salt, in the seasoning of all their victuals, and use them not, to high-seasoned meats; I should think brown-bread, sometimes with, and sometimes without, butter or cheese, would be often the best breakfast for children; and if, at any time, they call for victuals between meals, use them to nothing but dry bread. If they be hungry, bread alone will go down; and if they be not hungry, it is not fit they should eat.

As to their meals, I should think it best, that they should not be kept constantly to an *hour:* for when custom has fixed their eating, to certain stated periods, their stomachs will expect victuals at the usual hour, and grow peevish if they pass it; either fretting into a troublesome excess, or flagging into a downright want of appetite.

* This is a very useful caution, it being the custom, in many families, to hurry the children at their meals, by requiring them to finish as soon as their parents, though they are helped last, and have frequently much greater appetites than adults. Hence, they must either leave off before they have had enough, or swallow their food without having sufficiently chewed it, which is extremely injurious to their health. This tyranny reminds me of the story of Procrustes, who, that every one might be of the same height, cut off the limbs of those who were too tall, and stretched the limbs of those who were too short. *Ed.*

Their drink should be only small-beer, and that too they should never be suffered to have between meals, but after they had eat a piece of bread. The great thing to be minded in education is, what habits you settle: and therefore in this, as all other things, do not begin to make any thing customary, the practice whereof you would not have continue or increase. It is convenient for health and sobriety, to drink no more than natural thirst requires; and, he that eats not salt meat, nor drinks strong drink, will seldom thirst between meals, unless he has been accustomed to such unseasonable drinking.

Above all things, take great care that a child seldom, if ever, taste any wine or strong drink, but when he needs it as a cordial, and the doctor prescribes it.

Fruit should never be eaten after meals, when the stomach is already full of other food; but, I think it should be eaten rather before, or between meals, and children should have it for breakfast. Fruits dried without sugar, I think very wholesome, but sweetmeats of all kinds are to be avoided, which, whether they do more harm to the eater, or maker, it is not easy to tell. Children should be permitted to sleep, as long as they like when little, but some time between the ages of seven and fourteen, if they are too great lovers of their bed, I think it may be seasonable to begin to reduce them, by degrees, to about eight hours, which is generally rest enough, for healthy grown persons.

One thing more there is, which has a great influence upon the health, which is costiveness. The contrary extreme is always attended to, and can sooner be re-

medied; but costiveness is much harder to be dealt with by physic, as purging medicines rather increase the evil. I believe the best remedy is, for people always to solicit nature, immediately after their first eating of a morning, and by this constant application, they might bring it into a habit, whether they are at first called or not; and they should never let any human affairs, prevent this necessary attention to their health. Children should be early accustomed to this, and should not be let go to play, till they have been effectually at stool, as there is reason to suppose, many children neglect the gentle calls of nature, when they are very intent on their play.

Never give children physic, for the prevention of diseases, nor even upon every little indisposition is physic to be given, or the physician to be called to children, especially if he be a busy man, that will presently fill their windows with gallipots, and their stomachs with drugs. It is safer to leave them wholly to nature, than put them into the hands of one forward to tamper, or that thinks children are to be cured, in ordinary distempers, by any thing but diet, or simple medicines. When such a gentle treatment will not stop the growing mischief, nor hinder it from turning into a formed disease, it will be time to seek the advice of some sober and discreet physician.

Let his bed be hard, and rather quilts than feathers. Hard beds strengthen the parts, whereas being buried every night in feathers, melts and dissolves the body, and is often the cause of weakness, and the forerunner of an early grave.—*Locke.*

The bodily infirmities of children may often, by proper management, be greatly helped, if not wholly cured; crookedness, for example, by swinging and hanging by the arm, next to the crooked side; squinting, by spectacles properly contrived, and by shooting with the bow; a paralytic motion in the eyes, by the cold bath, and nervous medicines; weakness in the eyes, by washing them in cold water, and not sparing them too much; bashfulness and blushing, by company and encouragement; crookedness in the legs, by being swung with moderate weights fastened to the feet*, and using riding, as an exercise, more frequently than walking; never standing for any time together; also by iron strengtheners properly applied and lengthened sufficiently often. Shooting with the long bow, is good for strengthening the chest and arms; exercise, regular hours of diet and rest, with simple food for the appetite. Riding, especially on a hard-trotting horse, is the first of exercises, and a cure for complaints which no medicine in the dispensatory will reach. Stammering is cured by people who profess the art, and even dumbness so far overcome, that persons born so, are brought to be capable of holding long conversation, with those who are accustomed to them. Shortness of the neck, and stuntedness, are helped by being swung in a neck-swing. Almost any bad habit, as shrugging the shoulders, nodding and the like, may be helped by continual attention, and making the child do somewhat laborious

* Might not riding on a rocking-horse with weights to the feet be equally useful? *Ed.*

or disagreeable to him, every time you can catch him at his trick.—*Burgh.*

Wine should never be given to children. We injure them if we give them any gross food, which requires wine to digest it, nor do the blood and spirits need this foreign assistance while young. The blood is by nature sufficiently warmed, and the other spirits are best supported by temperance, and a cheerful disposition. I therefore seriously recommend, that excepting children are unwell, they should for the first seven years, taste no wine at all; in the second septennary be vastly sparing, and in the third, fix a temperance built on the solid principles of reason and virtue; such as will best secure to them health, and happiness, for their whole lives. Children, after the first year, may wash down their victuals with light small-beer, and nothing beyond that for the first seven years. In the second and third septennary, the same rule, which has been laid down concerning wine, should be observed, in all strong malt liquors; they should be very sparingly used. Nothing is more dangerous than the indulgence of parents in this respect; for besides the many ill effects already mentioned, it clouds the understanding, and renders young people unfit for study. Besides it gives them an early bloatedness, and greatly endangers the laying the foundation of a sot, for life; or at least gives them such a hankering as cannot but be a great impediment to their happiness.

Tea may be considered like some certain drugs,

which, in skilful hands, are safe and useful, but in ignorant ones, poisonous. That the intemperate and indiscriminate use of it is hurtful, is too well known to be disputed: some, it is true, are manifestly refreshed, comforted, and enlivened by it, others feel not the least sensible effects from it, but drink it purely through custom; but I believe the majority impair their health by this pernicious practice. Infants have nothing to do with this darling, deluding liquor; and when at a more advanced age, parents should still give it their children very sparingly, if at all; and be careful to keep them if possible, from ever being attached to it. Those children who have weak nerves, should not by any means drink tea at all. Tea should never be made strong, nor drunk in large quantities, nor hot, nor without milk, nor very sweet; nor should it be drank of a morning by those, who cannot eat with their breakfast. Milk and water, with bread or milk-porridge, or rice-milk, should be a child's constant breakfast; but this should be altered according to its habits of body. Thus, when a child is hot, dry and costive, parents should sometimes desist from the use of milk, and give it water-gruel, either with or without currants, or very small broth, or milk-porridge, which last is rendered opening by the oatmeal. So likewise, where their bowels are weak, and there is an habitual purging, the child should be kept more closely to milk, and have rice-milk, rice-gruel, or broth thickened with rice, or thick milk, or milk, or hasty pudding.

Lying on soft beds is undoubtedly wrong, as they absorb too much of the juices, enfeeble the frame,

and have a remarkable tendency to give a pain or weakness in the small of the back. The mattress should therefore be put uppermost with a bolster only, and no pillow, for it is not good for children to have the head high; let them lie on one side or the other, and not on the back; and let them lie pretty straight in the bed, yet not fully stretched out, for that would impede the due action of the animal functions, and render sleep less profitable to them. The upper rooms of the house are the most healthy, and the curtains should never be drawn.—*Nelson.*

Whatever regimen you prescribe for children, provided you only accustom them to common, and simple food, you may let them eat, run, and play as much as they please, and you may be sure they will never eat too much, or be troubled with indigestion. But if you starve them half the day, and they find means to escape your observation, they will make themselves amends with all their might, and eat till they are sick, or till they burst. Our appetite is only unreasonable, because we choose to regulate it by other laws, than those of nature. Always laying down rules, governing, prescribing, adding, retrenching, we never do any thing without the scales in our hands, and this balance is formed according to the measure of our fancies, and not according to that of our stomachs. If, however, it should happen that a child eat too much, which I do not think possible

with my method, it is easy to divert him from eating by some amusements suited to his inclination.

Our taste and smell are so closely united, and their organs are placed so near to each other, that it is impossible to taste any thing without also smelling it. I would not have this natural connexion between the two senses destroyed, in order to deceive a child. By disguising, for instance, a dose of medicine with some aromatic drug, the disagreement between the taste and the smell, would be too great to deceive the child, the most active sense would absorb the other, but he would not take the medicine with less disgust. This disgust would be extended to all the sensations that struck him at the same time, and the presence of the weakest would remind him of the other; so that a very sweet perfume would be to him only a disgusting smell. Thus by our indiscreet precautions, we should increase the number of his unpleasant sensations, at the expense of the pleasant ones.

Ivory or coral hardens a child's gums. I would rather recommend long sticks of biscuit or bread, which he might play with, and put in his mouth to suck, so that by degrees they would soften, and the child would swallow them, and at the same time that his teeth would come through, he would be almost weaned, without your thinking of it.

Girls should have plenty of amusements; they should run races, play out of doors, and in the garden. They are often brought up too tenderly at home, where they are either flattered or scolded: they sit all day with their mother, in a close room; they scarcely dare to get up and walk about, or speak, or even

blow their nose; they have not a moment's liberty; they can neither play, jump, run, halloo, nor exert the good spirits and vivacity so natural at their age; till by being either too much indulged, or unreasonably restrained, their health is destroyed, and their tempers spoiled.

Children should always be placed opposite the light, lest they learn to squint. They should also be accustomed from an early age to being in the dark, otherwise they will cry, as soon as they are left without a light. A child should never be carried more on one arm than on the other; he should never be taught to present one hand in preference to the other, or to use it oftener. He should not expect to sleep, or eat, or do any thing else, exactly at stated hours, or be afraid of being left alone, by night or by day.

An infant will stretch out its little hand indifferently to an object close to him, or to one an hundred yards from him. This effort appears to you a sign of authority; an order he is giving to the object to come to him, or to you to carry him to it; but this is a mistake, for all objects appear close to him, and he imagines he can reach them. Take care then to walk about with him very often, from one place to another, that he may perceive the change of place, and acquire a knowledge of distances; but when he is able to judge of them, you must then change your method, and only carry him where you choose, and not where he desires.

A child should never have a leading-string till he has learned to walk, and then it may be useful in leading him over bad pavement, in his way to the fields.

Nature has certain ways of strengthening the body, and making it grow, which we should never oppose. You must not therefore oblige a child to remain quiet when he wishes to move, or make him walk when he is inclined to sit still. When a child's natural inclinations have not been perverted by us, he will never desire any thing uselessly. Thus they ought to jump, to run, to halloo, whenever they like it. All these actions are real wants, by means of which their constitutions are to be strengthened, but we must always be suspicious of those things they cannot do for themselves, and which must be done for them. Let us then carefully distinguish between the real wants of nature, and the whims and caprices of the child.—*Rousseau.*

Whether children should be taught to swim, is a question on which I have no doubt whatever, as their bodies will be hardened by the cold water, their muscles become stronger and firmer, and their lives secured against the most dangerous of accidents. As to the proper period for learning this art, it may easily be conceived that it is improper during their tenderest years, as their muscles have not then acquired sufficient strength; but they may make a beginning in their tenth year, (especially if they have been previously suffered to go often into cold water,) in order to become accustomed to the cold, and not dread the water.

As to the manner in which children may be taught to swim, I would recommend the use of bladders,

bull-rushes, &c. which give buoyancy to the body, as proper subsidiary means; but above all, I prefer a cork-jacket. Now if you daily cut off an inch of the jacket, he will at length insensibly learn to swim. Should it be asked, whether young girls should learn to swim, I see no objection to it whatever, and apprehend no greater harm will befall them, than that they will become stronger * and more healthy.

It is not my intention here to prescribe a regular diet for children, to forbid them every thing salt or sour, nicely to weigh out their meat and drink, or starve them to prevent their being too full of blood. By no means; on the contrary, let them eat and drink at pleasure. As in this they have their freedom, so also the means should be in their own power of correcting any excess they may be guilty of. These means are motion and exercise; and the more natural they are, the less need there is to render them agreeable: to debar children from exercise, is to deprive them of health, and of every pleasure in life.

Parents are very apt to humour their children in every thing, when they are ill, and to force upon them the choicest dainties against their will; not considering, that no patient, if without an inclination to eat, ever yet died of hunger. An aversion to food, at such times, is a hint from nature to abstain; and not to follow her dictates would be as unreasonable, as to refuse a thirsty patient drink. And yet by such ill-judged officiousness, parents not only injure the constitutions, but the minds of their sick children,

* Dr. Struve says, girls should learn to swim as well as boys. *Ed.*

who are thereby led to consider themselves, as persons of great importance, and when they recover, will expect the same treatment.—*Kruger.*

Parents should remember, that as the vigour and abilities of manhood, are the object whereto they are continually to have respect, in the education of their children, it is not enough to consult their present ease and accommodation, to keep them plump, in good liking, and lively, but attention is likewise due to all methods, that may strengthen the constitution, purify the blood, render the joints supple, and give them a dexterity in the use of all their limbs, and organs of speech; that no ligature be suffered to retard the circulation, nor shoes to pinch the feet, nor any thing done or omitted, by which they may grow lumpish, distorted, or feeble, or be otherwise impaired, to their future detriment or uneasiness.

But health and vigour cannot yield their full benefits in a tender delicate constitution, therefore it is of great advantage to any person to have been brought up in hardiness, from his childhood; for this quality depends almost entirely upon custom, which the earlier it is begun, the easier and completer it will be acquired. If we reflect how much we suffer from winds and weathers, how much more liberty a man has, and greater choice of employments and pleasures, who can take up cheerfully with bad accommodations, and thrive upon any diet, we must acknowledge it a desirable thing to be able to do the like: and there are exampics enow in the world, that shew

to what degree of hardiness human nature is capable of being trained.

But the greatest of all absurdities is that of teaching a child to value itself upon its tenderness and delicacy; this is making a glory of imperfections, which they will naturally be prompted to increase by such instigation: for though in many cases they are excusable, either from defect of constitution, or the manner of living one has been necessarily accustomed to, in compliance with the company one has consorted amongst, still they are imperfections. Therefore, if a person cannot bear the least fatigue, or hardship, nor rest a moment easy, without all their conveniencies and elegancies about them, though I should not presently think the worse of them upon that account, any more than I should for a broken leg, or want of an eye; yet, I should think it better and happier for them, if they could be delivered from those weaknesses, which good-nature and politeness may overlook, but folly alone can take for topics of admiration.

There is an intemperance of sleep, very necessary to be guarded against, because extremely apt to creep upon young people, especially in this cold climate, where it gives a smart pain to jump out of a warm bed, into the winter air: therefore, this is a piece of hardiness which cannot be inculcated too early, by all the means conducive thereto, whether advice, injunction, or shame. While under the eye of parents and masters, they may be kept constantly to a certain hour, which will make it the easier for them to persevere afterwards, when gotten from under that controul: if no disorder or accident intervene, they

will need no more than one nap, which custom will have brought to terminate of itself, just at the usual hour; and then, if they turn upon the other ear to take a second, they should be taught to look upon it as an intemperance, not at all redounding to their credit. But this second nap, is not so bad, as lying awake, than which nothing tends more to foul the blood, to sharpen the juices, to exhaust the spirits, to unbrace the solids, to heat the blood, to stupify the understanding, to destroy hardiness, and produce other inconveniencies of very mischievous consequence. Let them seek their amusements elsewhere, but reserve the bed as a place appropriated to sleep and sickness; for, if it were possible, to live without either of those suspensions of the enjoyments of life, nobody would ever think of making a bed a part of his furniture.

But it will be very difficult to get a man from his pillow, till he is quite tired of it, if he has nothing to do when he is up; for he will be apt to think, that if he must be idle, he may as well be idle a-bed as elsewhere. I do not say this is a good reason, but it will certainly weigh as such: thus sloth is the child of idleness, continually nourished by it, and would die away of itself, if the latter could be removed. Therefore, it would be of great benefit to young people, to contrive, if possible, that they should always have some employment to turn to immediately upon rising, some task enjoined, which, if they dispatch early, they shall have more time allowed them afterwards for their own amusements; or, which is better, something to their liking, that they may apply to with pleasure, and

will start foremost in their thoughts as soon as awake*. For where inclination can be pressed into the service, it will do its business more effectually, than fear or authority, and will continue to operate afterwards when they are gotten from under the verge of authority: for having experienced the benefit of this management, they may be induced to practise the like upon themselves, and choose something every night for which they find an eagerness, either work or diversion, sometimes one, and sometimes the other, for their first morning employment. Nor is it enough to restrain sleep within due bounds, if the waking hours be suffered to dream away in a torpid indolence, not much different from sleep: it is of great service even to the health, to cultivate a spirit of activity, continually exerting itself in some exercise either of body or mind. The former is more necessary for the animal machine, and for that reason deserves to be particularly regarded, for such as are destined to follow some sedentary profession, that they may be inured by early custom, never to sit still with their hands before them, in the intervals of business, but to move briskly in their common actions, and daily to practise such recreations as may keep the circulation to its proper flow, to prevent ill humours from gathering in the blood.

Yet an activity of mind too, is not useless to the body, there being such an intimate connexion between

* On this account, instead of the usual custom of obliging children to say their lessons before breakfast, they should be set to some easy and *pleasing* employment. *Editor.*

the grosser and finer organizations, that irregularities in the one, will not fail to produce their like in the other. There are some who love to sit in a corner, building castles in the air, musing upon improbabilities soothing to their fancy, and wishes of what can never happen, or perhaps upon something that has vexed them, or the imaginary dread of mischiefs never likely to befall: though this may seem an intenseness of thought, wherein the mind is rather too busy, than too remiss, it is in reality, not an activity, but passiveness, bound down to an object, rising mechanically in the imagination. Tempers of this cast, have a perpetual listlessness and dilatoriness; they apply to nothing readily, they do nothing currently, but want to put off every thing another minute, even their meals, their diversions, and their beloved nightly repose. Such stagnation of thought, become habitual, must inevitably introduce a like stagnation of the vital juices, fret and waste the spirits, generate fearfulness and melancholy, and impair the health more than will be easily imagined.

This mischief, then, deserves an early attention to obviate; the more because difficult to be discovered in its beginnings, for we cannot penetrate into the thoughts, to see what passes there: but before grown inveterate, it will show itself in the actions, or rather in the inertness of disposition, and then no means should be omitted, than can be devised, to teach children to find an issue for their thoughts, by running them in current trains, and to take pleasure in making good dispatch of every thing, as well in their tasks as their amusements.—*Tucker.*

Adelaide has been constantly washed from head to foot every day; in summer with cold, and in winter with lukewarm water, observing at the same time, to rub her with a sponge. She also sleeps on a hard bed, without curtains, the door and windows of her chamber are almost always open in the day-time, excepting in damp weather, and she has been accustomed to but very little fire by day, and none by night.

My children are equally accustomed to heat and cold, to sunshine and rain, without being incommoded by either; but this I have done by degrees, and in moderation, for I have not had the cruelty to make them hazard the loss of their lives, in order to strengthen their limbs.—*Madame de Genlis.*

Mad. de Clemire took this occasion to repeat to her children, how necessary it is for them to attend to the different properties of the food we usually take; a knowledge of which, joined to temperance, would preserve them from a number of inconveniencies, and sometimes from serious illness; as for instance, what is heating, cooling, sharp, softening, &c. Children should be made acquainted, with the nature of their constitutions*, whether bilious, plethoric, or phlegmatic; whether their lungs are delicate, or their nerves weak, and what kind of food is particularly fit for them. They should be taught what regimen should be adopted in a number of slight indispositions,

* Dr. Willich is of the same opinion.

which it is often dangerous to neglect; such as sore throats, complaints in the bowels, indigestions, nervous attacks, suppressed perspiration, &c. To these might be added, the proper treatment for blows on the head, deep cuts, pinches, and burns. The study of botany will teach them the properties of several plants, and many of the technical terms used in physic. I know mere children who have learned all this. It is not my wish to make them little physicians, but to enable them to do without medical advice in a variety of slight indispositions, which may be easily cured by temperance and simple remedies. If all young persons possessed this sort of knowledge, at their first entrance into life, they would, for a much longer time, preserve their health and complexions, which they generally lose before the age of thirty, and, though medical works are totally unfit for children, extracts from the most approved authors may be put in their hands.

They should also be taught the proper management of their teeth and gums.—*Madame de Genlis.*

Nurses should do all in their power to prevent diseases; but when a child is taken ill, some person of skill ought immediately to be consulted. The diseases of children are generally acute, and the least delay is dangerous.

Writers on nursing have inveighed with such vehemence against giving children too much food, that many parents, by endeavouring to shun that error, have run into the opposite extreme, and ruined the constitutions of their children. But the error of pinch-

ing children in their food, is more hurtful than the other extreme. Nature has many ways of relieving herself when overcharged; but long fasting is extremely hurtful to young people, and a child who is pinched with hunger, will never become a strong or healthy man.

All strong liquors are hurtful to children. Some parents teach their children to guzzle ale, and other fermented liquors at every meal. Such a practice cannot fail to do mischief. Milk, water, butter-milk, or whey, are more proper for children to drink. If they have any thing stronger, it may be fine small beer, or a little wine mixed with water. The stomachs of children can digest well enough, without the assistance of warm stimulants: besides, being naturally hot, they are easily hurt by every thing of a heating quality.

There are various ways of making young people useful without hurting their health. The easier parts of gardening, husbandry, or any business carried on without doors, are most proper. These are employments which most young people are fond of, and some parts of them may always be adapted to their age, taste, and strength. Such parents, however, as are under the necessity of employing their children within doors, ought to allow them sufficient time for active diversions without. This would both encourage them to do more work, and prevent their constitutions from being hurt.

Some imagine, that exercise within doors is sufficient; but they are greatly mistaken. One hour spent in running, or any other exercise without doors, is worth ten within. When children cannot go abroad,

they may indeed be exercised at home. The best method of doing this, is to make them run about in a long room, or dance. This last kind of exercise, if not carried to excess, is of excellent service to young people; it cheers the spirits, promotes perspiration, strengthens the limbs, &c. I knew an eminent physician who used to say, that he made his children dance, instead of giving them physic. It were well if more people followed his example.

Every child, when in health, should at least have its extremities daily washed in cold water. This is a partial use of the cold bath, and is better than none. In winter this may suffice; but in a warm season, if a child be relaxed, or seem to have a tendency to the rickets or scrophula, its whole body ought to be immersed in cold water. Care, however, must be taken not to do this when the body is hot, or the stomach full. The child should be dipped only once at a time, should be taken out immediately, and have its skin well rubbed with a dry cloth.

It is the business of the rich to see that their children be daily carried abroad, and that they be kept in the open air for a sufficient time. This will always succeed better if the mother goes along with them. Servants are often negligent in these matters, and allow a child to sit or lie on the damp ground, instead of leading or carrying it about. The mother surely needs air as well as the children; and how can she be better employed than in attending them?

A very bad custom prevails, of making children sleep in small apartments, or crowding two or three beds into one chamber. Instead of this, the nursery

ought always to be the largest and the best aired room in the house.

Children may always be allowed to take as much sleep as they please: but, for adults, six or seven hours is certainly sufficient, and no one ought to exceed eight. Those who lie a-bed more than eight hours may slumber, but they can hardly be said to sleep; such generally toss and dream away the fore-part of the night, sink to rest towards morning, and dose till noon. The best way to make sleep sound and refreshing is to rise betimes. The custom of lying a-bed for nine or ten hours, not only makes the sleep less refreshing, but relaxes the solids and greatly weakens the constitution. Let any one, who has been accustomed to lie a-bed till eight or nine o'clock, rise by six or seven, spend a couple of hours in walking, riding, or any active diversion without doors, and he will find his spirits cheerful and serene through the day, his appetite keen, and his body braced and strengthened.

All attempts to mend the human shape are highly pernicious; the most destructive of them in this country is, that of squeezing the stomach and bowels into as narrow compass as possible, to procure, what is falsely called, a fine shape.

The feet likewise often suffer by pressure. How a small foot came to be reckoned genteel, I will not pretend to say; but certain it is, that this notion has made many persons lame. Nor is the high heel less hurtful than the narrow toe. A lady may seem taller for walking on her tiptoes, but she will never walk well in this manner. It strains the joints, distorts the

limbs, makes her stoop, and certainly destroys all her ease and gracefulness of motion. It is entirely owing to shoes with high heels and narrow toes, that not one female in ten can be said to walk well.

In fixing on the clothes, due care should be taken to avoid tight bandages. Garters, buckles, &c. when drawn too tight, not only prevent the free motion and use of the parts, about which they are bound, but likewise obstruct the circulation of the blood, which prevents the equal nourishment and growth of these parts, and occasions various diseases.—*Buchan.*

While children should be guarded against intemperance, they should be fully fed with nutritive and generous food; and the lessons of temperance should appear to them to be moral, and not economical. The present fashionable and scanty diet, has fatal effects on their constitutions. Disorders occasioned by repletion are easily removed, those occasioned by inanition seldom or never. Children starved in our little schools, never become vigorous and healthy. It is among women this evil has the most alarming effects. They are generally shut up in gloomy old houses, fed on scanty and improper food, and come out with injuries which no time or care can remove.—*Williams.*

It is, I believe, generally agreed by all the medical profession, that the flesh of well grown animals is easier of digestion than the flesh of young ones; and as it affords a more generous nourishment, a smaller *quantity of the* one, will answer the purposes of a larger

quantity of the latter. It will then be proper for the tutor to take especial care, that the flesh of young animals be banished from the table of his pupils. Their constitution will receive advantage from it, and the taste they will thus acquire, be more agreeable to the principles of benevolence, in forbearing to destroy life, almost in the first moments of existence.

I am far from thinking, that sugar should be entirely left out of the diet of children. Sugar has very valuable medical properties*. It is antiputrescent in a high degree, and will agree with all stomachs, when they are used to it. It has sufficient warmth to correct the coldness of raw fruit, and it has a sufficiently stimulating quality to make up for the use of fermented liquors, which never ought to be given to children; besides, every taste that is so general, as the love which children have to sweet viands, should be attended to, as the dictate of nature for some useful end.

We should seldom, or perhaps never, hear of consumptions, if the custom was adopted of putting on the linen cold; and if the practice was continued of bathing the whole body in cold water from the period of infancy, to a state of maturity. It is almost inconceivable to what a degree of hardiness children will attain when their habits are all favourable to this end. Yes, if an absurd and senseless prudery, did not interfere to taint the unspotted mind, by obtruding on it, its own gross ideas, the little innocents, wholly taken up with their sports, would either not feel, or not regard, the action of the air on their naked bodies; and thus insure a robust constitution, before that pe-

* Dr. Rush strongly recommends sugar for children. *Editor.*

riod when decency requires us to conform to the manners of society. Do not mistake me; I do not mean that children should not be clothed, but let their clothing be thin; never subject them to the trammels of stays; and, when in health, suffer them to run about *for at least an hour* before you put on their ordinary dress.—*Macaulay.*

Throughout the whole animal kingdom every young creature requires almost continual exercise, and the infancy of children, conformable to this intimation, should be passed in harmless gambols, that exercise the feet and hands, without requiring very minute direction from the head, or the constant attention of a nurse. In fact, the care necessary for self-preservation, is the first natural exercise of the understanding, as little inventions to amuse the present moment, unfold the imagination. But, these wise designs of nature, are counteracted by mistaken fondness, or blind zeal. The child is not left a moment to its own direction, particularly a girl, and thus rendered dependent, dependence is called natural.

A girl, whose spirits have not been damped by inactivity, or innocence tainted by false shame, will always be a romp, and the doll will never excite attention, unless confinement allows her no alternative. Girls and boys, in short, would play harmlessly togegether, if the distinction of sex was not inculcated before nature makes any difference. But, under the pretence of preserving personal beauty, the limbs and faculties of girls are to be cramped, with worse than

Chinese bands; and the sedentary life they are condemned to live, whilst boys frolic in the open air, weakens the muscles, and relaxes the nerves. The baneful consequences, which flow from this inattention to health, during infancy, and youth, extend further than is supposed—dependence of body, naturally produces dependence of mind; and, how can she be a good wife, or mother, the greater part of whose time is employed to guard against, or endure sickness? Nor can it be expected, that a woman will resolutely endeavour to strengthen her constitution, and abstain from enervating indulgencies, if artificial notions of beauty, and false descriptions of sensibility, have been early entangled with her motives of action.

Wollstonecraft.

The exercises I employed to strengthen the bodies of my pupils were; 1st. leaden soles to their shoes; 2d. dumb bells; 3d. a pulley like artificial wells and buckets; 4th. a dosser or small basket to carry on the back; 5th. climbing a rope; 6th. wheeling a wheelbarrow; 7th. weights to the feet; 8th. leaping and running, divided into trials of speed, and trials of long-windedness; 9th. walking, running, and leaping on the tight-rope, which is of great use in preventing young persons being giddy, and sick in climbing high places, walking in narrow paths, &c. 10th. riding; 11th. swimming; 12th. archery; 13th. shooting; 14th. fencing; 15th. military exercise; 16th. billiards; 17th. shuttlecock; 18th. dancing.

In all these exercises, one general rule should be invariably followed, viz. to consult the child on every exercise he is to perform, and never permit him to

use any that would occasion the least pain or uneasiness. These exercises should be first used in the fifth year, beginning with running, driving wheelbarrows, and carrying weights, then leaden soles, dossers, the pulley, &c.—*Madame de Genlis.*

When the least tendency to become awry, is observed in children, or young persons, they should be advised to lie down on a bed, or sofa, for an hour in the middle of the day, for many months, which generally prevents the increase of this deformity, by taking off for a time, the pressure of the head, neck, and shoulders, from the spine of the back, and at the same time tends to make them grow taller.

Young persons should also be allowed backs to their chairs, and be suffered to lean back, or play on the carpet occasionally, as the bones require this relief, when soft and pliable. Forms are on this account bad things. Children, and young people, should also avoid sleeping on the same side of the bed every night, or sitting always on the same side of the fire-place, or window, lest they acquire a habit of bending towards that side.

Back-boards, stocks for the feet, &c. often produce worse consequences than they are intended to remove. The turning the toes quite out, and pressing in the knees, as they stand erect, when carried to excess, are particularly injurious, and have, I suspect, sometimes caused an irrecoverable lameness in the hip-joint.

Ringing a real bell as hung in churches, or drawing

up a weight by a cord, over a pulley with a fly-wheel, to prevent its too hasty descent, would be a useful exercise to young people, as it both extends the spine, and strengthens the muscles of the chest and arms.

Dumb-bells should be very light, if they are used at all, otherwise they load the spine of the back, and render the shoulders thick and muscular. Madame de Genlis, advises weights to be carried on the head, and even to add weights to the soles of the shoes of children, to strengthen, as she supposes, the muscles of locomotion, in walking and running. It is evident, that carrying weights on the head, must be injurious to young people, especially where there is a tendency to softness of the bones; as it may contribute to bend the spine by their pressure, and to impede the perpendicular growth of the body; and the walking in weighted shoes, may induce awkward gestures, without any adequate advantage.

No room should be warmer than 60 or 65 degrees. To ventilate the rooms where young people sit, or sleep, it is convenient to saw off about an inch, from the tops of the doors, and opposite this aperture, to nail along the top of the door a tin plate, about two inches wide, rising in an angle of 45 degrees, which will bend the current of air up towards the ceiling, where it will mix with the warm air of the room, and sink down without danger of giving cold to any one.

Squinting is often occasioned by one eye being weaker than the other. This I suspect, is often occasioned in infancy, by tying a bandage for too long a time, over an eye which has happened to be slightly inflamed, and thus decreasing its power of action by

disuse. In this case, the strong eye might be covered every day, for an hour or two with a piece of gauze, stretched upon a circular piece of whalebone, so as to render the vision of this eye, as indistinct as the other, so that the child will naturally turn both eyes to the same object, and in a little time, the weak eye will become stronger by being used, or the stronger weaker, by being disused, and the child will cease to squint. Another kind of squinting, is owing entirely to a bad habit, and consists in looking at objects with one eye only at a time. As in this kind of squinting, the child attends to objects with the most distant eye only, it may be cured by fixing a parchment gnomon, on the nose of the child, which should project about an inch from the ridge of it, and thus cause him for a time, to view oblique objects with the eye, which is nearest to them.

From children being kept too long in one position, or at one employment, they become restless, and gain tricks of involuntary actions, as twitchings of the face, biting nails, gesticulations of the limbs, &c. which are generally at first occasioned by the want of sufficient bodily exercise, to expend the superfluous animal power, like the jumping of a squirrel in a cage. To prevent this, children should be suffered to change their attitudes, and walk about as they get their lessons.

A bandage nicely applied on the moving muscles, or an adhesive plaster, put tightly over them, so as to give pain, when the muscles are thrown into action, will often be of service.

Very young children, should not lie on very hard *beds, as it may* occasion them to rest on too few parts

at a time, which hardens those parts by pressure, and prevents their proportionate growth. A new-born infant should sleep with its mother, or with a young nurse, and not in a solitary crib. All animals, who produce a feeble offspring, prepare a soft bed for them, and brood them with their wings, or clasp them to their bosoms, for the sake of warmth.

The rheumatism, and other inflammatory diseases, are frequently occasioned in crowded schools, by placing some of the beds with one side against a wall; where the weaker child, confined by a stronger bed-fellow, is liable to lie for hours together, with some part of it in contact with the cold wall, which in the winter months, has often been attended with fatal consequences.

The children of the inferior poor, and of families which have adopted some ill-advised rules of abstemious diet, are frequently starved into the scrofula, and become pale-faced and bloated, owing to a deficiency of the quantity of blood, and to a want of sufficient stimulus to the absorbent system.

A glass of mere wine should never be given to children, as it injures their tender stomachs like a glass of brandy to a grown person, and induces those diseases which it is often erroneously given to prevent; as weakness of digestion, with the production of the worms in consequence. Wine, however, diluted with thrice its quantity of water, may be allowed, if required, instead of small-beer: or ale or cyder diluted with thrice their quantity of water.—*Darwin.*

The system of improvement, in the management of children, has been principally confined to the period of infancy; less attention seems to have been bestowed upon invigorating the constitutions of girls, as they advance towards maturity; but it is not sufficient to lay a good foundation, some attention should surely be paid to the superstructure. The free use of air and exercise, is the common gift of heaven, from which none should be debarred, from motives of small importance; but, how often has an over-anxiety, for the delicacy of the complexion, or the apprehension of her becoming a romp, restrained a girl from the indulgence of enjoying either, in a sufficient degree to secure her from that feeble, sickly, languid state, which frequently renders her not only capricious, but helpless through the whole course of her life! There is no reason for maintaining any sexual distinctions, in the bodily exercise of children: if it is right to give both sexes all the corporeal advantages, which nature has formed them to enjoy, let them both partake of the same rational means of obtaining a flow of health, and animal spirits, to enable them to perform the functions of life. Let girls be no longer confined to sedentary employments in a nursery, or at best permitted to take a gentle walk in a garden, as an apology for more vigorous exertions, while their brothers are allowed the unrestrained enjoyment of their active powers, regardless of spoiling their clothes, or the inconveniencies of the various seasons.

The first occupations of the day should be abroad, *for the benefit* of inhaling the morning air; not that

their excursions should be confined to that part of the day alone, they should live out of doors as much as possible, without interfering with the necessary avocations which will sometimes unavoidably oblige them to remain in the house. Employments should be contrived on purpose to induce them to pass a large portion of their time in the air, nor should they ever be permitted to sit within long at a time. A mere walk scarcely supplies sufficient exercise to produce a quick circulation, something therefore more active should be adopted, running races, trundling a hoop, skipping with a rope, battledore and shuttlecock, ball, jumping, dumb-bells, swinging, and many other amusements of the like nature, are suitable for the purpose, and may, with equal propriety, be practised by both sexes, being by no means incompatible with delicacy of person and manners. Let it never be forgotten that true delicacy consists in purity of sentiment, and is as much superior to its substitute, external manners, as a real gem to one that is artificial.

Though girls may not be able to bear the extremes of heat and cold, so well as boys, yet by gradual advances, they may be inured to bear the transitions of the seasons, without much inconvenience; nor ought they, if healthy, to be so tender as to be confined to the house by the coldest day that is felt in our climate. An habitual use of the cold-bath is conducive to fortify the habit, and enable it to resist the changes of the atmosphere: where that cannot be obtained, a liberal use of cold water should be substituted for it, as necessary for the combined purposes of health and cleanliness of person. It is a mistaken notion, that *children should* wear the same clothing in winter as in

summer, with design to make them hardy: in this changeable climate, their dress should be regulated by the weather*, and warm flannel petticoats and worsted stockings may be considered as necessary for maintaining a brisk circulation, and encourage a willingness to play abroad, when the cold is ever so severe. Warmth, lightness, and convenience, are essential requisites in the dress of a child. Every restraint that tends to distort and compress any part of the body, is as injurious to grace and proportion as to health. Steel-collars, braces, backboards, and feet-stocks, may be carried to a very dangerous excess, and cause that deformity which they are intended to prevent.

Wakefield.

Those children who are restrained in the choice, or quantity of their food, usually think that eating is a matter of great consequence, and are strongly tempted to be dishonest, to gratify their palate. On the contrary, young people, who are regularly let to eat or drink as much as they please, can have no temptation from hunger or thirst to deceive, and if there are no whimsical distinctions between wholesome and unwholesome†, or epicurean distinctions between varieties and plain food, the imagination and pride of children will not be roused about eating.

Rousseau thinks all children are gluttons. All children may be rendered gluttons; but few, who are properly treated with respect to food, and who have any literary taste, can be in danger of continuing to be

* Dr. Buchan is of the same opinion. *Editor.*

† Dr. Buchan says, "Diet ought not to be too uniform. The "*constant use of* one kind of food might have some bad effects." *Ed.*

fond of eating. We therefore, without hesitation, recommend it to parents never to hazard the truth and honour of their pupils by prohibitions, which seldom produce any of the effects that are expected.

Edgeworth.

Since the appearance of the *modern* mode of education, as it has been called, but which the learned know may be found in Plato, and other Greeks: since the promulgation of the principles of Lock, Rousseau, Basedow, and Salzmann, the night of monastic education, as every one knows, has gradually dispersed; many ancient institutions have been reformed; and private education has assumed a very different aspect. These highly valuable steps deserve every acknowledgment. If they be thoroughly examined, however, it will appear, that they are almost wholly turned to the cultivation of the mind; to better methods of instruction from the a, b, c, to trigonometry, to improvement of the mental faculties, to better moral instruction: but the poor *body* is nearly forgotten. But though the improvement of the mind ought to be our constant aim, yet as the mind cannot accomplish any thing of worth and importance without the aid of the body, assuredly it is incumbent on us, to promote the health and dexterity of the body, that it may be capable of serving the mind, and assisting, instead of impeding its operations. For this reason, Plato calls him a cripple, who, cultivating his mind alone, suffers his body to languish through sloth and inactivity. In this passage is included much important truth; may parents, tutors, and magistrates, at length lay it to heart.

If we set proper bounds to late sleeping in a morning, reading of novels, playing at cards, visiting the theatre, which is a place little calculated for youth, long meals, and a thousand other modes of idling away the hours, in which our youth consume a large portion of their most valuable years, we shall have ample time for improving the corporal faculties in the manner here recommended. I say this chiefly with a view to the elder part of our youth: but with children under the age of eight, if we would not counteract Nature's exertions for the *perfectioning of their bodies*, we must not make the cultivation of the mind the principal object. There is not, perhaps, a greater and more reprehensible mistake in education, than the raging propensity of compelling children to extraordinary (mental) exertions, and exacting from them a rapid progress: this is the grave both of their health and their talents; and, notwithstanding all that has been said against it by men of great abilities, who have attacked it with more force than success, it is still by far too common. This age, I shall repeat with Tissot, is designed for bodily exercise, which strengthens the frame, and not for study, which enfeebles it and checks its growth.

Let the beginning of life, the first six years perhaps, be employed entirely in forming the body and the organs of sense, as much as possible in the open air, without regard to weather or the seasons. I do not mean that the child should be suffered to grow up like a wild animal; for his mind may receive considerable instruction through the medium of the senses, and from what passes among the persons about him; and

in these two ways he may acquire much more knowledge by the end of his sixth year, than a child who had learned to read in his fourth. In his seventh year let him spend an hour every day at his book; in his eighth, two hours; and so on, till in his fifteenth he will have nine hours allotted for study. I may be permitted to give the following sketch, not by way of prescribing precisely how a boy's time should be employed, but as a proof, that children will not want time for exercise to improve the body*.

Age.	Hours of sleep.	Waking hours.	Of the latter may be employed, In study.	Meals, rest, &c.	Corporal exercises.
7	9	15	1	4	10
8	9	15	2	4	9
9	9	15	3	4	8
10	8	16	4	4	8
11	8	16	5	4	7
12	8	16	6	4	6
13	8	16	7	4	5
14	7	17	8	4	5
15	7	17	9	4	4

In this sketch I have had in view a youth destined to the pursuits of science; nor do I think such should ever employ more than nine hours a day in study, and then he will have four left for gymnastic exercises. Even when he is grown up, whatever be his office, he ought not to have less than three hours a day to employ in bodily exercise. With those who are not to be employed in professional studies, and those who are destined to mechanical occupations, the

* Though a child of seven years old, may have ten hours to spare for the improvement of the body, yet I believe few children are sufficiently strong to spend the whole of that time in gymnastic exercises. Editor.

case is different: such, I think, should not study more than six hours a day after the age of twelve, and should employ six hours in gymnastic exercises, or manual labour.

Children are frequently confined to their books for several hours in a day, merely because their parents or tutors are at a loss, how to find occupations for them, when the school-hours are ended, so that of course their leisure time is for the most part spent idly, or to no useful end. But instead of suffering children to play away all their time that is not spent in study, I propose that bodily exercises and recreations, should enter into the system of education, and that a particular master of gymnastics should be appointed, who should have the sole charge of the exercises of youth*. Parents, it is your duty to take upon you the guidance of your children's senses, and to conduct them uniformly in *that* direction which leads to manliness and strength of mind and body. Gymnastics unquestionably afford no slight means of approaching this end, more nearly than has hitherto been done. They lead the pupil into the open air, where, in the ardour of exercise, he is regardless of rain and wind, heat and cold; where he steels his muscles, integuments, and nerves; where bodily fatigue of various kinds becomes pleasant to him; where he acquires

* I suppose the author does not intend that these exercises should encroach on the hours of recreation, but that they should be performed during the school-hours, instead of confining young boys too closely to their books. Were the scholars never permitted to play, but when under the control of a gymnastic master, play itself would soon become a task. *Editor.*

what we term manliness: where in short he is more and more inured to receive from the hands of Providence, the troubles of life, with manly patience and activity; because he has not merely learned to endure, but to feel pleasure in exercising his powers in endurance.

Perhaps the following list of exercises, that may be safely practised in private families, or small schools, may be useful to those parents who do not wish to put their children under the care of a gymnastic master*.

1. Hopping on one leg, and trying who can hold out longest; 2. Leaping over a pole or string; 3. Leaping with the assistance of a pole from seven to ten feet long; 4. leaping from a height, with or without a pole; 5. Running races. This is not only useful as a gymnastic, but perhaps there is nothing better to strengthen the lungs of those who are short-winded, than gradually habituating themselves to the exercise of running, which may be divided into contests of speed, and contests of continuance. 6. Throwing a stone or dart at a mark; 7. Shooting at a mark with a bow and arrow; 8. Throwing the discus or quoit, which for children should only be made of wood; 9. Hanging to a beam. This greatly strengthens the hands and arms, which here support the whole weight of the body. The contest is decided

* Had I followed the author through all his divisions and subdivisions of gymnastics, or noticed the various rules to be observed in the performance of each exercise, I must have extracted nearly the whole book. I have therefore only selected those parts that appeared the plainest and most practicable, and must refer those who may wish to study the science of gymnastics, to the original work. *Ed.*

25. Trundling a hoop, and sometimes running through it, while it is in motion. The hoop should be as high as the breast of the person who uses it. 26. Dancing. 27. Military exercises. Infinite numbers of young people are extremely careless and indolent with regard to gait and attitude. As a remedy for this, military exercises, and particularly the various evolutions, that are connected with determinate positions of the body, are strongly to be recommended; these are very agreeable to youth, provided, of course, we do not treat them as slaves, and drill them with a cane. It will readily be granted also, that young people cannot be too early inured to difficulties, to teach them patience, and harden them for future contingencies. For this purpose long marches of several miles are excellent, and if the road be barren of natural objects, or a speedy progress be desired, the regular military pace is extremely convenient. Boys will take much delight in these marches and evolutions, and when once they have acquired a certain dexterity in the practice, they will come voluntarily and request their leaders to march with them. 28. Bathing and swimming. I consider the cold bath as an essential object in a good physical education; and a bathing-place as an indispensable appendage to a public school.

My own practice is to lead my scholars to a convenient place in a neighbouring river; for ponds are not so agreeable. The banks are skreened by bushes, the depth, with which we are well acquainted, is not too great, yet sufficient to admit of diving, and the *current is gentle.* The bank is perpendicular, and a

few feet high, so as to afford a commodious situation for leaping into the water. We undress ourselves singly behind the bushes, and put on a pair of linen drawers, reaching only half way down the thigh. We are not afraid of disordering our hair, for it is merely combed in the simplest manner. The following rules are deduced from my own experience.

1. A gradual progress should be observed. Beginners should be first taken to bathe in the latter part of a hot summer afternoon, because the water is then warmest.

2. But the best time for bathing is the morning; very early, if possible; but on no account just after a meal.

3. The master must never suffer his pupils to go into the water when they are hot, but must take care, that they first gradually cool themselves.

4. It is most eligible to leap into the water and instantly plunge the whole body under it. They who cannot do this, may throw the water over their heads with both hands.

5. Five or ten minutes are sufficient to refresh the body, and strengthen the nerves. A pair of worsted gloves or a piece of flannel, should be used to rub the skin, which will then be cleaned and invigorated.

6. Every person who bathes, should wipe himself dry as soon as he gets out of the water, and dress himself speedily. A little exercise is then very beneficial.

For such of my readers, as are convinced of the salubrity of this physical treatment, I do not mean to exclude the winter. I am persuaded, that we may bathe in the open air at all seasons: but I would not

require too much. May all parents have so much regard for the health of their children, as to let them bathe at least once every week! Water and a bathing-tub cost much less, than the medicine that will generally be saved by this practice.

What I have hitherto said chiefly relates to gymnastics, I now proceed to show that the exercise of the senses is also of great benefit.

Locke has clearly shown, that none of our ideas are innate, but all acquired through the medium of the senses: it can scarcely be questioned therefore, that the rectitude of a man's understanding, the quickness of his intellect, and the soundness of his judgment, must be in proportion to the accuracy of his senses, the facility with which they perform their functions, and the clearness of the perceptions they convey to the mind. The exercise of our senses, therefore, must be of the highest utility; and certainly it is no small improvement in our system of education, that we begin to instruct children more by imprinting ideas upon their minds through the medium of the senses, than by filling their heads with empty words, which often convey to them vague, if not erroneous ideas, and thus lay the foundation of many subsequent mistakes in their judgment and conduct.

But besides the natural exercise of the senses, I think it might be possible, by artificial means, to increase the powers of each sense in the same manner, as hundreds of deaf and blind persons, who supply to an astonishing degree the loss of one sense by the zealous cultivation of another. Accordingly, in exercises of *this kind*, sometimes the eyes should be covered,

sometimes the ears prevented as much as possible from hearing, sometimes the rest of the senses kept as free as may be from impressions. When children have acquired considerable readiness by the natural exercise of the senses, in their eighth or tenth year perhaps, I consider it as a very pleasing and useful occupation to exercise them artificially in the following manner :

I. *Exercise of the touch.* The much greater promptitude of the sight and hearing, evidently leads us to neglect the sense of feeling ; whence I am induced to think, that this deserves our greatest attention. The eyes are to be previously covered, and then let the person so blindfolded, 1st. Discover persons by feeling their faces or hands. 2d. Distinguish coins. 3d. Tell what a person writes in the palm of the hand with a pencil or the point of a skewer. 4th. Distinguish the leaves of all kinds of trees and plants with which he is acquainted. 5th. Estimate the degree of heat, of air, and water, according to the thermometer. 6th. Distinguish plates of polished metal, of similar figures, by their specific heat. 7th. Estimate the weight of various substances, in pounds, ounces, and the smaller weights. 8th. Tell all kinds of wood, and the different productions of the loom. 9th. Estimate the number of leaves in a book, and tell the pages. 10th. Among a number of leaves of the same kind of paper, separate the blank, written, and printed. 11th. Write. 12th. Estimate the length of various sticks in feet and inches, the superfices of a table, the solid contents of substances of regular figures, and the capacities of different vessels. 13th. Mould

easy figures, mathematical for example, in clay or wax, paying attention to the size as well as the form; make pens; and cut out various objects. 14th. Distinguish all kinds of substances put into his hand, as chalk, sealing-wax, &c. 15th. Let him endeavour to feel inscriptions in relievo, as upon large coins. I have known two instances of a boy's finding the 3 on a Weimar threepenny piece, and the 12 on a grosch.

II. *Exercise of the sight.* 1. Let him estimate every relation of magnitude as it exists in nature; length, breadth, height, depth, superfices, solidity, and distance: both in the great, as yards, furlongs, miles and in smaller dimensions, as feet, inches, lines. The conjecture should always be compared with actual measurement. This will at the same time afford a pleasing mode of practically acquiring the art of mensuration. On sultry days, for which more violent gymnastic exercises are not so well adapted, I have often had recourse to these, and found that young persons very soon acquire a considerable readiness in them. It is above all things necessary to imprint as deeply as possibly on their minds, accurate ideas of the different measures. When this is done, they will soon learn the art of applying them in all directions, and thus measure with the eye. 2d. Let him draw all kinds of mathematical figures without compasses or ruler; divide lines into a given number of parts; cut measures of feet, inches, and lines upon sticks; copy mathematical figures in perspective from models; draw schemes for them; cut them in paper, and put them together. All this must afterwards be examin-

ed by mathematical instruments, and the errors corrected. 3d. Let him take for a pattern a picture, in which are many different shades of colour; compound every shade in it from the seven primary colours, and lay them all down upon paper; or let him merely declare of what colours each shade is composed. 4. Let him estimate the weights of various bodies by looking at them. 5. Let him stop his ears with his fingers, and hold a conversation by observing the motion of the lips.

III. *Exercise of the hearing.* The youthful company, in which the fewer there are the less noise is to be apprehended, being all blindfolded, their master will do various things, and they must tell what he is about; in other words, he will occasion some noise in different ways, and they must explain, whence the noise arises. This admits of great variety. All common actions, as walking, writing, making pens, and the like, are soon discovered; accordingly the master will proceed to such as are more unusual, for instance, stepping up on a chair, or sitting down on the ground. When these are discovered with tolerable facility, he will go farther. He will bid them guess the figure, size, and substance of things by the ear. For example, whence proceeds that sound? from a glass, a basson, a bell, a piece of iron, steel, copper, silver, wood, the table, or the bureau? Of what size, and of what shape is it?

IV. *Exercise of the smell and taste.* A person blindfolded may distinguish flowers, various articles of food, many metals, leaves of trees, fresh, and in many cases, dry pieces of wood, and several other substances,

by the smell alone, without touching them; and most of them by the taste.—*German.*

Children should be daily washed from head to foot with cold water; but I must beg leave to make a few observations on the subject. They should not be washed on being first taken out of bed, while they continue warm, and their pores are open.—They should be washed as expeditiously as possible, and then be well rubbed.—It is better to wash delicate and weakly children in the evening, that they may be put to bed immediately afterwards. When this custom is once established, it should be continued through life, and must on no account be omitted a single day, lest the habit should be lost. Even slight indispositions should not prevent it; but in violent colds, eruptions, fevers or diarrhœas, it is prudent to substitute warm water, or entirely to omit washing for a few days.

Children should also be bathed once a week in lukewarm water, and the degree of heat may be gradually lessened in proportion as they gain strength, till at last they may be accustomed in summer, to bathe in river or rain water that has been exposed to the sun, without making use of any artificial heat. They should however be rubbed all the time they are in the bath. Children should not be bathed immediately after eating, neither should they be immediately exposed to the cold air, on which account it is better to bathe them at night, and put them to bed directly*.

* Dr. Willich thinks two hours after breakfast is the best time for *bathing children. Editor.*

Neatness and cleanliness are so important for children and young people, that parents would do well to deprive them of many other accommodations, in order to procure them the blessing of fresh linen every day. By these means they will probably ensure them a stock of health and strength, of more real use through life, than the bequeathing them a double portion of money.

The time of taking food is not matter of indifference. Children should be accustomed to some degree of regularity, and should only eat and drink about four times a day, at certain fixed hours*. I have observed that those children, who eat all day long without keeping to any particular rules, generally become unhealthy and debilitated. It is absolutely necessary that the stomach should be suffered to finish the business of digestion, and rest some time afterwards, to recover its tone, and collect a fresh supply of the gastric juice, which is so important to digestion.

Children should never be suffered to lie in bed after they are awake, but be taken up immediately. I must be permitted to add a word of advice on the situation of apartments where children sleep. It must not be forgotten that we spend great part of our lives in the bedchamber, and that consequently its healthiness or unhealthiness must be very important to our physical well-being. This advice regards children still more than adults, because they are more affected by external impressions, and it is well known

* Fenelon and Dr. Buchan are of the same opinion. *Ed.*

that the important processes of nourishment and growth, of secretion and excretion, are principally carried on during sleep. Instead therefore of suffering children to pass *half their time* in close bed-chambers, the nursery should be the largest and most airy room in the house, and if possible exposed to the sun, which not only warms the room, but purifies the air.

Children should not be suffered to sleep on feather-beds, but on mattresses stuffed with horse-hair, straw, or dried moss. Neither should their pillows be made of feathers, which are too heating to the head, and produce catarrhs, defluxions, and apoplexies*.

I consider it unwholesome to place the bed on the floor, for it is well known that in every place inhabited by human beings a certain quantity of fixed air is produced, which by its specific gravity sinks to the ground and there forms a stratum of unwholesome air, by no means adapted to support life, and highly prejudicial to all those who breathe it, but more particularly to children. The most wholesome situation for a bed is the middle of the room between the ceiling and the floor, for the lightest part of the corrupted air, known by the name of inflammable gas, ascends to the ceiling. It is, therefore, always desirable to raise the bed about five feet from the floor.

Hufeland.

An apartment inhabited by children ought to be spacious, lofty, perfectly dry, and if possible above

* Struve is of the same opinion. *Editor.*

the ground-floor. Wealthy parents should assign two chambers, opening into each other, for the purpose of a nursery; in one of these the children might sleep, and remain in the other while awake: but they ought never to sleep in the same room where they have passed the day; because breathing, perspiration, and vapours arising from hot victuals, contaminate the atmosphere.

There are several periods of human existence, at which we observe unusual exertions of the plastic powers, and remarkable changes in the whole physical system of mankind. Such alterations or periods of evolution are generally evident, first, about the second year of life, when the teeth likewise appear in a more perfect state; secondly, about the sixth or seventh year, in consequence of a more rapid growth of the body; thirdly, about the time of puberty, &c.

At these respective periods children are more than usually debilitated; being neither able to endure strong impressions from without, nor any exertions of muscular strength. These considerations ought to influence the whole of their treatment; as we cannot fail to discover the temporary manifestations of weakness by paying a small share of attention to the subject.

At these times it would be most prudent and advisable to leave children to their own choice; we should not compel them to walk, when they find such attempts attended with difficulty, but allow them to roam at pleasure, and, if they show a disposition to sedentary amusements, afford them frequent passive exercise in a carriage or little chaise. All untoward symptoms

will spontaneously subside after this general and debilitating revolution; especially when no harsh or premature measures have been adopted.

With respect to the operation of the mind also, children are more irritable than at any other stage of life. We ought, therefore, to be somewhat more indulgent toward them; without however spoiling their temper. Much patience will consequently be requisite, as it should be considered, that their irritability, peevishness, and ill humours, arise from the preternatural state of their frame; yet here likewise circumspection is necessary, that we may not lay the foundation of moral depravity, by allowing them a number of useless things which soon become indispensable wants, by anticipating every frivolous wish, or even suffering them to tyrannize over their attendants, and thus rendering them capricious and despotic. We ought, therefore, not to permit servants and visitors, from a mistaken idea of raillery, to teaze children while under the influence of morbid sensibility, or to beat and toss them, about were it only in play.

I consider bathing as the grand arcanum of supporting health, on which account, during the earliest periods of infancy, this ought to be considered as one of those sacred maternal duties, the performance of which should on no account be neglected a single day. In order to train up more healthy members of society, it would, in my opinion, be previously necessary to re-establish domestic baths and introduce them into general practice. Every proposal therefore, which *contributes* to that salutary end, ought to be re-

ceived with gratitude, and duly supported. But daily bathing in cold water, is certainly not the proper means of strengthening infants, or improving their health. On this account they should be bathed in a tepid bath, which should never exceed 98 degrees of Fahrenheit's thermometer. By progressively reducing the warmth of the bath one degree every month, it will stand at 86° when the child is one year old; if this temperature be still further reduced in the next twelve months, so that the mercury in the glass falls to 74° when the child has completed the second year of its life, it may then with propriety be termed a cool bath, which may be continued through life; for this I believe to be much more healthy, than the ice-cold bathing so generally practised by the English.

Though I consider feather-beds unwholesome for children and adults, yet I perfer them for infants under two years of age, because till that period they require a considerable, though not immoderate degree of warmth. But after that age, particularly in summer, the bed should be exchanged for mattresses.

When a child is six months old, it may be allowed a pillow of moss or horse-hair, either of which is more beneficial than feathers.

It is a pernicious custom to suffer children to be indiscriminately embraced and kissed by relations and strangers: for by this ceremony they may be easily infected with the most virulent disorders. And though no particular malady should be introduced by such contact, it is to be feared that the humours of the child may be contaminated by absorbing the poisonous saliva of an infected adult. Hence the incessant sla-

vering and impassioned kissing of infants, which we daily see practised by nurses, is certainly improper, and should not be tolerated by parents.

The appetite of healthy children is the safest guide with respect to their diet. If we have not by our own mismanagement contributed to extinguish this instinctive criterion, we may fully rely on its accuracy. Their food however, should be plain and simple, and all fat meat, high dishes, pastry, cheese, and heating liquors, as wine, spirits, coffee, &c. should be avoided.

Children never ought to be dressed too warm, though attention should be paid to the season, climate, travelling, long continuance in severe cold air, and particularly the age of the children. This limitation applies chiefly to the first and second years of life; for, at a later period, a judicious plan of inuring children to external impressions, will save us the trouble of accommodating their dress with anxiety to the changes of the seasons, or those of the day; so that there will be but little occasion for any alterations.

Children should be taught a proper degree of caution with regard to gymnastic exercises: they should be warned of dangerous postures and leaps, as well as of lifting heavy weights, and carrying burthens, yet without making them timid.

Violent bodily exercises, as fencing, leaping, manœuvres with horses, and lifting weights, are peculiarly hurtful after meals. At no time is the danger of being afflicted with a rupture greater than when the power of expansion is increased by the repletion of the intestines. Hence we should be

particularly careful to prevent young persons of every description from undertaking such exercise soon after dinner, which requires from three to four hours for its complete digestion.

All partial exercise of the body, by which only one arm or leg is exerted, has a tendency to produce crookedness. Young people, therefore, should be taught to use both arms; for we generally neglect the improvement of the left hand; and it would be very desirable to contrive games in which arms may be alternately exercised.—*Struve.*

When children begin to shed their teeth, they are generally put under the care of a dentist. How far this may be right I do not pretend to say, but in many cases I am certain Nature is the best dentist; for if the old tooth be extracted before it is loose, or the other ready to come through, the space is often filled up so that the new tooth is obliged to force its way through the side of the gum. I have been told from good authority, that if the hindmost double teeth of the first set, i. e. the sixth from the front in each jaw, be drawn at the time children are shedding their double teeth, others would come in their room, which rarely happens without extraction: this would be a great advantage, as these usually decay first, being the only remaining teeth of the first set; besides, where the front-teeth are crowded, the extracting these hind-teeth makes room for the others, and adds greatly to the regularity of the mouth.

When the second set of teeth are completely formed,

young people should be required to clean them with a brush and cold water every morning, and also to wash their mouths after meals. This would prevent the accumulation of tartar, for the removal of which they often have recourse to those dangerous remedies, tooth-powders and dentifrices.

Parents should frequently examine their children when undressing, that they may discover any deformity or other malady at its first appearance. I once heard of a mother who, on trying a pair of stays on her daughter, a girl of ten years old, was much surprised to find her growing crooked: she immediately sent for an eminent surgeon, who ordered the young lady to lie down the greater part of the day, to be rubbed frequently with flannel, to be laid flat on the floor, and have her limbs pulled while in that position. By adhering strictly to these rules she grew up perfectly straight. In case of distortions or enlargements of the spine, issues and setons, if immediately applied, will often reduce, or entirely remove the swelling.

Feet-stocks are now generally allowed to be extremely hurtful. May not the thick ankles and knock-knees of many women be attributed to their joints being injured by these unnatural distortions? It is certainly as great a fault to turn the toes out too much, as not to turn them out enough. Instead of stocks, therefore, I would advise that a straight line be drawn on the floor of the school-room, from one end to the other, and that sloping lines be drawn alternately on each side of it at equal distances*. These

* See plate I. fig. 1.

nes should form angles of about 30 degrees with the enter line, and the children be daily accustomed to alk on it, placing their feet behind the sloping lines o that the inside edge of the foot may exactly coinide with them. This would teach them to turn out oth feet equally in walking, which they seldom do, nd would give a regularity and steadiness to their ait without which no one can be said to walk well.

Instead of restraining children and young persons rom doing any thing injurious or hurtful to their ealth, by threats and commands, which they forget r disregard when out of sight, teach them that the reservation of health is a *moral duty*, and that on his account they should never do any thing injurious o it, or conceal any indisposition through a dislike to aking medicine and being confined. Suffer them also o feel sometimes the ill effects of their own imprulence,—for experience will always make a deeper impression than precept.—*Editor*

CHAPTER II.

Example.*

You must do nothing before your child which you would not have him imitate: if you punish him for

* Parents, and all persons engaged in the education of children, cannot perhaps be too often reminded of the sacred duty of setting their pupils a good example on every trivial, as well as on every important occasion. I would, therefore, recommend their frequently reading over this chapter with the greatest attention; as also the extract from Mrs. Barbauld's very excellent paper on the same subject in the next chapter, No. XXXIX. *Ed.*

what he sees you practise yourself, he will not think that severity to proceed from kindness in you, careful to amend a fault in him; but will be apt to interpret it, the peevishness and arbitrary imperiousness of a father, who, without any ground for it, would deny his son the liberty and pleasure he takes himself. Or if you assume to yourself the privilege belonging to riper years, to which a child must not aspire, you do but add new force to your example, and recommend the action the more powerfully to him; for children always affect to be men earlier than is thought. You must be sure to treat all those who are concerned in the education of your children with great respect, and cause all your family to do the same; for you cannot expect your children to regard any one whom they see you and their mother, and others slight: if you think them worthy of contempt, you have chosen amiss; and if you show contempt for them, they will hardly escape it from your children.—*Locke.*

Children imitate all they see; it is, therefore, highly important they should have none but good models. You must not then suffer any one to approach them whose example would be prejudicial, if followed; but as, notwithstanding every precaution, it is impossible to prevent their seeing many improper actions, you must point out to them the folly of some wicked, absurd individuals, whose characters it is not necessary to treat with delicacy: you must tell them how much they are despised, and how justly all those *deserve to* be so, who give themselves up to the in-

dulgence of their passions, and do not cultivate their reason.

Notwithstanding all the pains you may take, to avoid doing any wrong action before your children, you must expect they will discover some inconsistencies in your conduct; for the most trifling errors of this kind rarely escape their observation. The best you can do then, as St. Augustine has said, is to discover your own faults as soon as possible, by severe habitual self-criticism, and to request some sincere friend to point them out, that you may be aware of them before they are perceived by your children. In general, those who have the care of children will not pass over any faults in them, while they wholly overlook their own. This tends to render children satirical and malicious, for if they can discover any faults in their instructors, they are extremely delighted, and soon learn to despise them. To avoid this inconvenience, be not afraid of talking of your most striking faults, but point out any errors you have committed before your children, and if you see they are capable of reasoning on the subject, say you will set them an example of correcting their faults, by breaking yourself of your own. By this you will be able to instruct and improve them even by your imperfections, and avoid the contempt and disgust these might otherwise have inspired.

To teach children tenderness and goodness of heart, take care that, from their earliest infancy, they never witness any thing like harshness, falsehood, meanness, or selfishness in the conduct of those about them. All other faults are of much less consequence. Parents

must also appear to have a sincere friendship and regard for their children; as children often learn of their parents to love nobody.

Lastly, I would avoid, in their presence, all unmeaning compliments to friends, and all deceitful protestations of esteem, because this would teach them to content themselves with showing these outward marks of friendship to those they ought sincerely to love.

The greatest difficulty in the education of children is the immorality of parents; for, unless they actively concur in this great work, every thing else is vain and useless. The grand foundation of a good education is, that parents teach their children none but virtuous principles, and set them only good examples; but this, alas! can be expected in few families. In most houses confusion and disorder prevail, and a crowd of perverse servants wait on morose and quarrelsome masters. What a dreadful school for children! How often does a mother, who passes her life in card-playing, at the theatre, and in loose conversation, complain that she cannot meet with a governess fit to educate her children. But what can the best governess do with daughters who live with such a mother? Parents often take their children to plays and other places of public amusement, which cannot fail to indispose them for that serious and studious life, these same parents require them to pursue: thus mixing poison with their most wholesome food. They talk of nothing but wisdom, yet awaken the airy phantoms of imagination in their children by impassioned representations and the charms of music; after which they *cannot* immediately apply to serious study. Thus they

raise their passions, make innocent pleasures appear insipid, and then wonder their education does not succeed.—*Fenelon.*

How few parents are there who are sufficiently cautious and circumspect of what they do in the presence of their children, or who are willing to restrain themselves from all such discourse as may instill into them false notions? Do they not continually hear resounded the condemnation of such persons as have great estates, numerous attendants, good tables, fine houses, of sumptuous furniture; and does not all this amount to public approbation? Nothing is said before children without effect, and one word of esteem or admiration of riches, fallen from the father, is enough to create a passion for them in the son, which will grow up with his years, and perhaps never be extinguished.

Rollin.

What is the consequence of the little attention paid to the choice of persons entrusted with the education of children? It is, that parents show no respect to those whom they have engaged without esteem, and only consider as upper servants; which the child discovers, adopts the same sentiments, and from that time the preceptor can do nothing more toward his education. Let children be ever so young, it is vain to command them to respect those you treat with contempt; you can only instill into them those principles of which you yourself set an example. He who educates a child, fulfils the office of the father; and

how can he acquit himself well, how can he expect to succeed, while he is treated as a domestic, instead of being considered as a friend.

Those who have the care of children may be certain, that their advice will appear wise, and their intentions sincere, if they practise what they teach; provided they do not lay themselves open to suspicion, and their words and actions are conformable to their maxims. Children are often good judges of those who have the care of them. It appears like tyranny to forbid their pupils what they indulge in themselves. It is impossible to gain the confidence of children without conciliating their esteem and affection.—*Fontenay.*

It is a most fatal mistake which many parents are in, that the faults of children are of little consequence: yet it is the very same disposition which makes a child or youth passionate, false, or revengeful, and which in the man produces murder, perjury, and the most atrocious crimes. How then can parents be so unthinking as to connive at, much more to encourage, a wrong turn of mind in their children!

If your child threatened to grow crooked or deformed, or began to squint, would you put off endeavouring to have such infirmities removed for one day after you had discovered the defect? Why then should you put off using your utmost endeavours, and that as soon as possible, to break the impotence of his passions? You cannot think a short neck, or a wrong cast of the eye, a worse blemish than a turn to falsehood, malice, or revenge! Yet you encourage your

son, at three years of age, to vent his spite upon whatever disobliges him, even upon the floor, when he catches a fall. He asks you what you have got in your hand; you do not choose to let him have it, and you have not the courage to tell him so; you, therefore, put him off by telling him it was nothing. By-and-by he has laid hold of somewhat not fit for him, which he endeavours to conceal; you ask him what he has got: has he not your own example and authority for putting you off with a shuffling answer? He asks somewhat not fit for him; you refuse it; he falls a crying; you give it him. Is there any surer way of teaching him to make use constantly of the same means for obtaining whatever his wayward will is set upon? You dress him up with tawdry ornaments, and dangle him about after all manner of shows and entertainments, while he ought to be applying to his improvement in somewhat useful. Is not this teaching him, that finery and gadding are the perfection of life? Is not this planting in his mind, with your own hand, the seeds of vice and folly? yet you would turn away a nursery-maid, who should, for her diversion, teach him to squint, or stammer, or go awry.

I cannot help adding here one advice to parents, which, if it should not be thought over complaisant, is however well meant: It is, that they would take care to set before their children an unexceptionable example. The consequence of a neglect of this will be, that children will be drawn to imitate what is bad, and be prevented from regarding what good advice may be given them. Do not imagine you can effectually inculcate upon your son the virtues of sobriety

and frugality, while he sees your house and your table the scenes of luxury and gluttony; or that your affected grave lessons will attach him to purity and piety, while your conversation is interlarded with swearing and obscenity; or that you can persuade him to think of the care of his soul as the great concern, while he sees you live only to get money.—*Burgh.*

Parents will never be able to act with moderation in the government of their children without first resolving to govern their own passions and tempers, or else they will seldom fail in the midst of correction to strengthen the misconduct they aim at reforming, by the examples they give of it in their own persons. If a child is to be reformed of any peevish or passionate behaviour, what effect can correction have on him, if given by a parent delivered over by his own passions to all the fierceness of a brute?

Parents should seriously acquaint themselves with their own tempers, and mutually consent and agree on the methods of regulating their children's tempers; never to reward or punish, seem angry or pleased, but by concert; and, above all, never to correct while in a passion, nor reward till the fond fit is over.

There is nothing more surprising to me, than the universal disregard parents have to the presence of their children. A thousand things in life are necessary to be said or done, which they, particularly while young, should not be witnesses to; and yet parents are every day and hour so impolitic, and so imprudent, as not only to declare their inmost thoughts, but to

transact the most improper, nay, perhaps, the most unjustifiable things, before their faces. As children have seldom judgment to distinguish, they can only catch appearances. Now, suppose a man, in a just cause, has played the politician, and by the force of stratagem recovered his right; can it be a proper subject for children to be in the hearing of? But should this man have gone farther, and should he boast a conquest, unjustly gained, perhaps to the ruin of another; what effect must this have on the tender minds of children? Children in general act by imitation; therefore, as far as can be, they should see nothing but what they may imitate. But farther, children naturally think those things right which they see done by their parents, therefore they should see no action in them but what is really so. Children, in the most virtuous education, are surrounded with a thousand incitements to ill; where then can they fly for an antidote to this poison, but to their parents? They alone must stop the torrent of every evil to their children, not only by virtuous precept, but by virtuous example.

Parents, who enjoy all the comforts, and perhaps, all the luxuries of life, should not wish for more money in the presence of their children; for, if a love of money be once cherished in them, they will often use deceit to acquire it.—*Nelson.*

Children come into the world in a state of total ignorance; and afterwards, their minds as being mirrors of the world, receive a tincture or cast from the

objects it exhibits. Nor can we expect to find any other pictures and ideas in their minds, than what are daily represented to them? Hence I conclude, that children must needs be vicious, if only conversant with vicious objects; as the influence of example and custom is wonderfully great. In a word, the minds of children resemble wax, and the examples round them the seal that makes the impression. In order, therefore, to make the lines or impressions of virtue and honour as strong as possible in your son's mind, you yourself must have them deeply engraven on your own, and constantly manifest them by your practice: as it would be strange to require of him the reverse of what he observes in you. What idea can he have of a father, who, being himself guilty of swearing, punishes his son for that vice; and who, preaching up temperance, is himself intemperate? This holds in all actions however inconsiderable, as we know that children ape and mimic those with whom they converse. It is vain to tell them such things are allowable in grown persons, but unbecoming children; as vice will thus only be placed in a more engaging point of view, and the great opinion they form of grown persons makes them wish to be soon able to resemble them. But can it be imagined, there are any parents who take delight in the vices of their children, and train them up therein? and yet nothing is more certain. A child scarcely begins to lisp but he repeats the abusive language he hears from his parents and the servants, which they not only approve, but encourage, imagining there is no harm in *it, as the child* is not yet come to his full understand-

ing, and that in him it is rather pretty and diverting; but hereafter he will speak out distinctly what he now only lisps, and leave the parents the sad regret of having encouraged him in vice. This is equally true in innumerable other cases: a child, for instance, begins to cry; to pacify him a stick is offered him to beat the naughty stone that made him stumble; with this the child is quieted: but hence he draws the conclusion, that he may revenge himself on whatever gives him uneasiness, whether things or persons. And thus the desire of revenge is so deeply implanted in his mind, as scarcely ever after to be eradicated. This is equally true of other vices, as idleness, negligence, pleasure, prodigality, &c. all which children usually learn of their parents, who wish them to do well in the world, yet, by their own constant example, implant in them the seeds of every vice.—*Kruger.*

All your cares will be of little avail, unless you assist them to take effect by your example, setting before the child a pattern of those good qualities you exhort him to learn; for children are extremely imitative, observant of every little word or motion, and turn of countenance and way of acting, open to their notice; and I am apt to think their future character depends more upon what sentiments and manners of proceeding they catch inadvertently, than upon what is generally comprehended under the term education; nor would I pronounce it impossible that children might be led into all kinds of knowledge and useful science by a regular, industrious, judicious conduct of

persons about them, without other aid than such instructions to their ignorance, as they would apply for of their own accord. How much soever this notion may seem romantic, certainly a great deal may be done by that influence, and by the expression of our own sentiments concerning things laudable or useful, without addressing them in the way of document, or by sight of the measures and methods we take in our own proceedings. Juvenal says, "*the greatest reverence is due to children;*" by which must be understood, that we cannot be too much upon the guard how we behave before them, never betraying any marks of passion, intemperance of mind, greediness of desire, folly, or selfishness in their presence. If we have a foible we are resolved not to part with, let us reserve the indulgence of it for times when they are not by; for how can we pretend to love them, when we cannot restrain any present sally of imagination, that may do them more mischief than all the benefits of education can compensate? What signifies exhortations to moderate desires, when they see them continually breaking out with violence in yourself? What inducement can they have to love early hours, when they know you lie a-bed every day till noon? What encouragement to industry, when they perceive you spend your time in idling and trifling? What safeguard to their purity, when endangered by your indecent jests and discourse? What caution against the lure of intense pleasures and diversions, when they find you hunting after them perpetually? How can you instill courage and an opinion of hardiness, if you practise an affectation of fearfulness and delicacy upon every trifling

occasion? By what instructions will you make them candid and equitable, if you show a selfishness, greediness, contempt, and party virulence in your own temper? How can you expect to make them good managers, while you give yourself up to carelessness, waste, and dissipation?

But you will say, it is unavoidable to do many things before children, which one must not permit them to do, and they may be taught to know the difference between themselves and grown persons. I do not deny them capable of learning an idea of propriety, which makes the same procedure becoming in one person, that would be blameable in another, and it behoves you to teach them this idea, together with the rules and reasons of it, in proportion as you find them capable: but they will soon perceive whether those actions of yours, which you forbid them to practise, proceed from propriety or an intemperance and weakness of mind, by the very form of your injunctions. For you may say to a child, "you must not "get on horseback, though I may; because I am "stronger, and know how to manage him:" but you cannot tell him, "you must nor swear nor get drunk, "but I may:" your prohibition here must be general, as against things wrong and blameable in every body. Therefore, if you invite him by your practice to what you prohibit by your remonstrances, though you should be able to keep him in order for the present by the awe of your authority, it will be a state of irksomeness and bondage to him; he will wish for the time that shall rid him of this restraint, that he may take the same liberties you do, and perhaps will take

them sooner, as often as he thinks it can be done without hazard of a discovery: therefore, discretion should withhold you even from some things allowable for yourself, where you cannot make him understand the danger and mischief of them to him.

Some are very apt to vent themselves in wishes for things that would be mighty convenient for them, as that they could find a mine, get a prize in the lottery, obtain a place at court, or that some overgrown rich man would leave them a swinging legacy: if these imaginations are an amusement to you, however, keep them to yourself, but let your child hear nothing of this sort, for it may teach him to be discontented, visionary, and perhaps make him a projector, or a gamester. Beware, likewise, of boasting of your family, fortune, taste, abilities, or any other superiority; and of criticising, censuring, or ridiculing other persons; for this would lead him the ready road into the pernicious desire of excelling. Neither cry up his beauty, his stoutness, his parts, or his proficiency, for this must infuse an opinion of excelling; which is poisonous unless administered sparingly, so far only as is needful to give him encouragement in his exercises.

You must particularly avoid an indiscretion, some people are guilty of, in consulting, while their children are in the room, upon the measures they shall take with them, particularly to break them of some unlucky trick; they think the children take no notice, because seeming busied in their plays; but for all that they are very attentive upon those occasions, and will be sure to counterplot you, or perhaps arm them-

selves with an obstinacy you will find very difficult to surmount.—*Tucker.*

If they look upon her as so perfect a pattern, why did they not educate me in the same manner? We are both just as they made us: she prudent and reasonable, I giddy and trifling; she knows how to employ herself, to paint, and play on the harp; and I can dance. We have profited alike by the examples, the attentions, and the education we have received. Notwithstanding my detestation of lectures, I could submit to hear them from those who have a right to preach: but I would have people *just* and *consistent*, and I shall never profit by any preacher who does not possess these two qualifications. For example, my mother came into my room the other morning, and found on the table two volumes of plays a little free: this brought on a remonstrance of half an hour long; a most eloquent panegyric on decency, modesty, taste, and propriety, which had no effect from *her*, as I know she went to see these same plays acted, which is certainly much worse.

The important duty of a governess is all comprised in this one point: to set an example of those virtues you require in others. You must be constantly watchful of yourself, for nothing is more shocking than to spoil a child born with a *naturally* good disposition: the mere idea makes one tremble! You will one day or other be accountable to God for the unhappiness of that child. He will say, "I created her good, and "you have made her wicked, cruel, impious, and

" sacrilegious; you have spoilt and disfigured my " work; there is no punishment too severe for you."

Madame de Genlis.

How many parents are there, whose example and conversation are adapted to corrupt the purest mind; who themselves indulge in every kind of debauchery, yet shew no clemency to the follies of youth and inexperience, if they happen to clash with the interests of family pride; who expect, in the conduct of their daughters, that prudence which in the present modes of life can never be found, where neither the natural constitution of the mind, nor the cares of education are directed to this great end; who lead their sons into the ways of vice and error, yet vainly expect from pampered appetites, and habitual extravagancies, those filial virtues, which can alone exist with sobriety, economy, temperance, and chastity; in a word, who fashion a being, whose artificial wants must make him behold with regret the duration of a life which delays the expected blessing of heirship; and when this sentiment becomes too big for concealment, these wise parents largely expatiate on the growing ingratitude of the age, without ever taking into account the maxim, that an effect must necessarily follow its cause; and that the causes of disobedience, and the want of filial piety in children, are most commonly to be found in the folly and vice of parental conduct!

You will find in the conduct of Plato, a noble instance of the power of example over precept. His nephew Pseusippus, who became excessively debauch-

ed, was turned out of doors by his parents. Plato took him in, and entertained him, as if he had never heard a word of his debaucheries. His friends, amazed and shocked at a procedure that seemed to them to carry insensibility in it, blamed him for not labouring to reform his nephew, and save him from utter ruin. Plato answered, that he was labouring more effectually than they imagined, in letting him see by the manner of his living, what an infinite difference there is between vice and virtue, and between honourable and base things. This method succeeded so well, that it inspired Pseusippus with a great respect for his uncle, and a violent desire to imitate him, and to devote himself to the study of philosophy, in which it is said he afterwards made a great progress.

There are many Pseusippuses of both sexes, who sink into ruin by the cruel persecution they suffer from society, for faults which would have been amended, had a little lenity been joined with correction. But you parents, who are not disposed to follow Plato's method of producing virtue, either give up the hope of reaping its fruits in the carriage of your children, or absent yourselves entirely from their society, and put them into the hands of wise and virtuous persons, who, to the wisdom of instruction, will add the powerful influence of example.—*Macaulay.*

The great and constant danger, to which young persons in the higher walks of life are exposed, is the prevailing turn and spirit of general conversation. Even the children of better families, who are well instructed

when at their studies, are yet, at other times, continually beholding the world set up in the highest and most advantageous point of view. Seeing the world, knowing the world, standing well with the world, making a figure in the world, are spoken of as including the whole sum and substance of human advantages. They hear their education almost exclusively alluded to with reference to the figure it will enable them to make in the world. In almost all companies, they hear all that the world admires, spoken of with admiration, rank flattered, fame coveted, power sought, beauty idolized, money considered as the one thing needful, and the atoning substitute for the want of all other things, profit held up as the reward of virtue, and worldly estimation as the just and highest prize of lawful ambition; and after the very spirit of the world has been thus habitually infused into them all the week, one cannot expect much effect from their being coldly told, now and then on Sundays, that "they must not love the world, nor the things of the world."—*More.*

The education of children from two to four or five years old, should consist entirely of examples, and this proves much more difficult than is imagined: for the child being unable to comprehend any thing but childish things and ideas, it is necessary to pay the most scrupulous and the most unremitted attention, that nothing be done, of which the example might have a corruptive effect; for though many of the most horrid vices might be witnessed by him without the least danger, because he would not be in a condition to under-

stand them, such trifles, as almost escape one observation, will often pervert his unformed judgment and deprave his heart. We are apt to imagine that we have discharged our duty toward children by consigning them to the care of a governess, whose probity, piety, and good morals deserve our confidence. Such a governess would be extremely beneficial to them at seven or eight years of age; or at least these important virtues would, by leaving good impressions on their minds, counterbalance many faults in the character and disposition of their preceptors. But I repeat, that circumstances which we consider as unimportant, may, in the mind of a child two or three years old, sow the seeds of cruelty, injustice, and other vices; as for example, the appearing to be amused with their artifices and childish mischief, or the laughing in their presence when any one happens to fall, the refusing charity to a beggar, or the laughing at personal defects, or at ridiculous dresses. It is more easy, occasionally to set them a good example in things that are essential, than to be constantly on our guard in those which appear trifling. And hence it is, that the early part of education is always extremely bad; for most children are spoiled and become vicious before they are three or four years old, after which, at five years of age, they are made to read books that are wholly unintelligible to them. What can we expect to be the effect of such a system, but that which we daily experience? Nor ought we to wonder at the great numbers of young people who appear destitute of every virtuous principle, and whose ignorance is only equalled by their self-sufficiency and their pride.

Madame de Genlis.

Gentlemen should be particularly careful not to ridicule the female sex before their sons, as I believe much of the misconduct of young men, who have lost their fathers in early life, may be attributed to their not feeling sufficient respect for their mothers. If a boy has always been accustomed to hear his father and his father's companions, call women weak silly creatures, and throw out sarcastic remarks on their extreme ignorance in matters of business, can we wonder at his not attending to the advice of his female relations and friends? Yet we see many women who show great strength of judgment in the management of their families, and who have even retrieved their husband's affairs by their prudent conduct; indeed, as the morals of well-educated women are generally more correct, than those of men in the same rank of life, their sentiments and example may help to keep up the standard of moral virtue, and counteract the evil which men receive from mixing with the world.

Editor.

CHAPTER III.

General Observations on Education, Obedience, Stupidity, &c.

In choosing a preceptor for my child, I should prefer his manners and his judgment before his reading, and that this man should pursue the exercises of his charge after a new method. It is the custom of school-

masters to be eternally thundering in their pupils' ears, as if they were pouring into a funnel, whilst their business is only to repeat what the other has said before.

Now I would have a tutor to correct this error; and, that at the very first he should, according to the capacity he has to deal with, put it to the test, permitting his pupil himself to taste and relish things, and of himself to choose and discern them; sometimes opening the way to him, and sometimes making him to break the ice himself; that is, I would not have him alone to invent and speak, but that he should also hear his pupil speak in turn. The authority of those who teach, is very oft an impediment to those who learn.

Let the master not only examine him about the grammatical construction of the bare words of his lesson, but of the sense and meaning of them, and let him judge of the profit he has made, not by the testimony of his memory, but by that of his understanding. Let him make him put what he has learned into an hundred several forms, and accommodate it to so many several subjects, to see if he rightly comprehend it, and have made it his own. Our minds work only upon trust, being bound and compelled to follow the appetites of another's fancy. Enslaved and captivated under the authority of another's instruction, we have been so subjected to the trammel, that we have no free or natural pace of our own: our own virtue and liberty is extinct and gone.

I would not have this pupil of ours made a slave to his book; nor would I have him given up to the mo-

rosity and melancholic humour of a sour, ill-natured, pedant. I would not have his spirit cowed and subdued by applying him to the rack, and tormenting him, as some do, fourteen or fifteen hours a day, and so make a good pack-horse of him. Neither should I think it good, when, by reason of a solitary and melancholic complexion, he is discovered to be much addicted to his book, to nourish that humour in him; for that renders him unfit for civil conversation, and diverts him from better employments. How many have I seen in my time totally brutified, by an immoderate thirst after knowledge? Carneades was so besotted with it, that he would not find time so much as to comb his head, or pare his nails. The French wisdom has anciently been turned into a proverb, "*early but of no continuance:*" and, in truth, we yet see that nothing can be more ingenious and pretty than the children of France; but they ordinarily deceive the hope and expectation that hath been conceived of them; and grown up to be men, have nothing extraordinary or worthy taking notice of.

But to our little monsieur, a closet, a garden, the table, his bed, solitude, company, morning, or evening, all hours shall be the same, and all places to him a study; by which means our very exercises and recreations, running, wrestling, music, dancing, hunting, riding, and fencing, will prove to be a good part of our study. I would have his outward fashion and mien, and the disposition of his limbs formed at the same time with his mind. It is not a soul, it is not a body, that we are training up, but a man, and we ought not to divide him; and, as Plato

says, we are not to fashion one without the other, but make them draw together, like two horses harnessed to a coach. By which saying of his does he not seem to allow more time for, and to take more care of exercises of the body, and to believe that the mind in a good proportion does her business at the same time too? As to the rest, this method of education ought to be carried on with a severe sweetness, quite contrary to the practice of our pedants, who, instead of tempting and alluring children to letters by apt and gentle ways, do in truth present nothing before them but rods and ferulas, horror and cruelty. Away with this violence! away with this compulsion! than which I certainly believe nothing more dulls and degenerates a well-descended nature. If you would have him apprehend shame and chastisement, do not harden him to them.

Inure him to heat and cold, to wind and sun, and to dangers that he ought to despise. Wean him from all effeminacy and delicacy in clothes and lodging, eating and drinking; accustom him to every thing, that he may not be a sir Paris, a carpet-knight, but a sinewy, hardy, and vigorous young man.

I have ever, from a child to the age wherein I now am, been of this opinion, and am still constant to it: our colleges are true houses of correction of imprisoned youth. Do but come in when they are about their lessons, and you shall hear nothing but the outcries of boys under execution, with the thundering noise of the pedagogues, drunk with fury to make up the concert. A very pretty way this, to tempt these tender and timorous souls to love their book, with a

furious countenance and a rod in hand! Were it left to my ordering, I should paint the school with pictures of joy and gladness, Flora and the Graces, as the philosopher Speusippus did his, that where their profit is, they might have their pleasure also. Such viands as are proper and wholesome for children should be seasoned with sugar, and such as are dangerous to them, with gall.

My father, among other rules, had been advised to make me relish science and duty, by an unforced will, and of my own voluntary motion, and to educate my soul in all liberty and delight, without any severity or constraint: which also he was an observer of to such a degree of superstition, if I may say so, that some being of opinion it did trouble and disturb the brains of children, suddenly to wake them in the morning, and to snatch them violently, and over-hastily from sleep (wherein they are much more profoundly envolved than we) he caused me only to be waked by the sound of some musical instrument.

Marq. of Halifax's advice to a Daughter.

You must begin early to make your children *love* you, that they may *obey* you. This mixture is no where more necessary than in children. And I must tell you, that you are not to expect returns of kindness from your children, without grains of allowance; and yet it is not so much a *defect* in their *good nature*, as a *shortness of thought* in them. Their first *insufficiency* maketh them lean so entirely upon their *parents* for what is *necessary*, that the *habit* of it maketh them *continue* the same *expectations* for what is *unreasonable*;

and as often as they are *denied*, so often they think they are *injured*: and whilst their *desires* are strong, and their *reason* yet in the cradle, their *anger* looketh no farther than the thing they long for and cannot have; and to be *displeased* for their *own good* is a *maxim* they are very slow to understand. So that you may conclude, the first thoughts of your *children* will have no small mixture of mutiny, which being so natural, you must not be angry, except you would encrease it. You must deny them as seldom as you can, and when there is no avoiding it, you must do it *gently*; you must flatter away their ill humour, and take the next opportunity of pleasing them in some other thing, before they either ask or look for it. This will strengthen your *authority* by making it soft to them; and confirm their *obedience* by making it their interest. You are to have as strict a guard upon yourself among your *children*, as if you were among your enemies. They are apt to make wrong inferences, to take encouragement from half words, and misapply what you may say or do, so as either to lessen their *duty*, or to extend their *liberty*, farther than is convenient. Let them be more in awe of your *kindness* than of your *power*. And, above all, take heed of supporting a *favorite child* in its impertinence, which will give right to the rest of claiming the same privilege. You are to live so with your children, that they may never chuse to avoid you except when they have *offended*, and then let them tremble, that they may distinguish: but their penance must not continue so long as to grow too *sour* upon their *stomachs*, that it may not *harden*, instead of *correcting* them. The kind and

severe part must have their several *turns* seasonably applied; but your *indulgence* is to have the broader mixture, that *love*, rather than *fear*, may be the root of their *obedience.—Marq. Halifax's advice, &c.*

The great principle and foundation of all virtue and worth is placed in this: that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way. This power is to be got and improved by custom, and made easy and familiar by early practice. If, therefore, I might be heard, I would advise that, contrary to the ordinary way, children should be used to submit their desires, and go without their longings even from the cradles. If a child was never suffered to have what he once cried for, he would learn to be contented without it; but if he must have grapes or sugar-plums when he has a mind to them, rather than make the poor baby cry, why, when he grows up, must he not be satisfied too? and if his desires carry him to wine and women, they are objects as suitable to the longings of one of more years, as what he cried for, when he was little, was to the inclinations of a child.

Children, therefore, should not be permitted to mention all their little fancies and desires, though they should always inform their parents of their natural wants. A great step towards the mastery of our desires, is to give stop to them, and shut them up in silence. This habit got by children of staying the forwardness of their fancies, and deliberating whether

it be fit or no, before they speak, will be no small advantage to them in matters of consequence in the future course of their lives.

For that which I cannot too often inculcate is, that whatever the matter is, about which it is conversant, whether great or small, the main, I had almost said the only thing to be considered in every action of a child is, what influence it will have on his mind, what habit it tends to, and is like to settle in him; how it will become him when he is bigger; and, if it be encouraged, whither it will lead him when he is grown up?

When children come to riper years, they should look upon their parents as the best, their only sure friends, and as such love and reverence them. We must look on our children, when grown up to be like ourselves, with the same passions, the same desires. We would be thought rational creatures, and have our freedom; we love not to be uneasy under constant rebukes and brow-beatings, nor can we bear severe humour and great distance in those we converse with. Whoever has such treatment when he is a man, will look out for other friends and other conversation where he can be at ease. If, therefore, a strict hand be kept over children from the beginning, they will in that age be tractable, and quietly submit to it, never having known any other; and if, as they grow up to the use of reason, the rigour of government be, as they deserve it, gently relaxed, the father's brow more smoothed to them, and the distance by degrees abated, their former restraints will increase their love, when they find it was only a kindness to them, and a

else to make them capable to deserve the favour of their parents, and the esteem of every body else. If the mind be curbed and humbled too much in children, if their spirits are debased and broken much, by too strict a hand over them, they lose all their vigour and industry, and are in a worse state than if too much indulged. Extravagant young fellows, that have liveliness and spirit, come sometimes to be set to rights, and so make able and great men; but dejected minds, timorous and tame, and low spirits, are hardly ever to be raised, and very seldom attain to any thing. To avoid the danger that is on either hand is the great art, and he that has found out a way how to keep up a child's spirits, easy, active, and free, and yet at the same time to restrain him from many things that are uneasy to him, he I say, that knows how to reconcile these seeming contradictions, has, in my opinion, got the true secret of education.

If a proper course be taken with children, correction would be much less necessary than is generally supposed; for all their innocent folly, playfulness, and childish actions, are to be left perfectly free and unrestrained, as far as is consistent with the comfort and convenience of those they are with, and that with the greatest allowance. If these faults of their age, rather than of the children themselves, were, as they should be, left only to time, and imitation, and riper years, to cure, children would escape a great deal of misapplied and useless correction, whichei ther fails to overpower the natural disposition of their childhood, and so by an ineffectual familiarity, makes correction in other necessary cases of less use, or else, if it be of force to

restrain the natural gaiety of that age, it serves only to spoil the temper both of body and mind. If the noise and bustle of their play prove at any time inconvenient, a look or a word from the father or mother, if they have established their authority as they should, will be enough either to remove or quiet them for that time. But this gamesome humour, which is wisely adapted by nature to their age and temper, should rather be encouraged, to keep up their spirits and improve their strength and health, than curbed and restrained; and the chief art is to make all they have to do, sport and play to them.

None of the things which a child is to learn should be imposed on them as a task: whatsoever is so proposed presently becomes irksome. Let a child be ordered to whip his top at a certain time every day, and he will soon be tired of it. They should seldom be put upon doing even those things they are fond of, but when they have a mind and disposition to it. He that loves reading, writing, music, &c. finds yet in himself certain seasons wherein those things have no relish in them, and if at that time he forces himself to it, he only pothers and wearies himself to no purpose. So it is with children. This change of temper should be carefully observed in them, and the favourable seasons of aptitude and inclination be heedfully laid hold of; and if they are not often enough forward of themselves, a good disposition should be talked into them, before they are set on a thing. This I think no hard matter for a discreet tutor to do, who has studied his pupil's temper, and will be at a little pains to fill his head with suitable ideas, such as may make him in

love with the present business. By this means a great deal of time and tiring would be saved; for a child will learn three times as much when he is in tune, as he will with double the time and pains when he goes awkwardly, or is dragged unwillingly to it. If this were minded as it should, children might be permitted to weary themselves with play, and yet have time enough to learn what is suited to the capacity of each age. But though I say that things in general will be ill learned whilst the child is disinclined, yet it is of great moment, and worth our endeavours, to teach the mind to get a mastery over itself, and to be able, upon choice, to take itself off from the hot pursuit of one thing, and set itself upon another with facility and delight, or at any time to shake off its sluggishness, and vigorously employ itself about what reason or the advice of another should direct. This is to be done in children by trying them sometimes when they are by laziness unbent, or by avocation bent another way, and endeavouring to make them buckle to the thing proposed. If by this means the mind can get an habitual dominion over itself, lay by ideas or business as occasion requires, and betake itself to new and less acceptable employments, without reluctancy or discomposure, it will be an advantage of more consequence than latin or logic, or most of those things, children are usually required to learn.

Whilst children are learning and apply themselves with attention, teachers should keep them in good humour, and make every thing as pleasant and easy as possible. Therefore, wherever they are at a stand, and are willing to go forwards, help them presently over

the difficulty, without any rebukes or chidings, remembering that where harsher ways are taken, they are the effect only of pride and peevishness in the teacher, who expects children should instantly be masters of as much as he knows.

In sciences where their reason is to be exercised, I will not deny but this method may sometimes be varied, and difficulties proposed on purpose to excite industry, and accustom the mind to employ its own strength and sagacity in reasoning. But this I guess is not to be done to children whilst very young, or at their entrance upon any sort of knowledge: then every thing is difficult, and the great use and skill of a teacher is to make all as easy as he can. Children's minds are narrow and weak, and usually susceptible but of one thought at once. It should, therefore, be the skill and art of the teacher to clear their heads of all other thoughts, whilst they are learning any thing, the better to make room for what he would instill into them, that it may be received with attention and application, without which it leaves no impression. Parents and governors when they have established an awe, and got an ascendency over the minds of those under their tuition, should use it with great moderation, and not make themselves such scare-crows that their scholars should always tremble in their sight. It is impossible children should learn any thing whilst their thoughts are possessed or disturbed with any passion, especially fear, which makes the strongest impression on their yet tender spirits. Keep the mind in an easy calm temper when you would have it receive your instructions. It is as impossible to draw a

fair and regular character on a trembling mind as on a shaking paper.

The great skill of a teacher is to get and keep the attention of his scholars; whilst he has that, he is sure to advance as fast as the learner's abilities will carry him; and without that, all his bustle and pudder will be to little or no purpose. To attain this, he should make the child comprehend (as much as may be) the usefulness of what he teaches him, and let him see by what he has learned, that he can do something which he could not before, something which gives him power and real advantage above others who are ignorant of it. To this he should add sweetness in all his instructions, and by a certain tenderness in his whole carriage, make the child sensible that he loves him, and designs nothing but his good; the only way to beget love in the child, which will make him hearken to his lessons and relish what he teaches him.

Let your rules to your children be as few as possible, or rather fewer than more than seem absolutely necessary. For if you burden them with many rules, one of these two things must necessarily follow; that either they must be very often punished, which will make correction too familiar, and consequently useless, or else you must let the transgression of some of your rules go unpunished, whereby they will of course grow contemptible, and your authority become cheap to them.

Make but few laws, but see they be well observed when once made. Few years require few laws, and, as his age increases, when one rule is established by practice, you may add another.

What you wish to teach your children, you must do by frequent practice, rather than by mere rules. This will beget habits in them which, being once established, operate of themselves, easily and naturally, without the assistance of the memory. But here let me give two cautions; 1st. that you keep them to the practice of what you would have grow into a habit in them, by kind words and gentle admonitions; rather by reminding them of what they forget, than by chidings and rebukes, as if they were wilfully guilty: 2dly, not to endeavour to settle too many habits at once, lest by variety you confound them, and so perfect none. When constant custom has made one thing easy and natural to them, and they practise it without reflection, you may then teach another.

In a right education parents should take care, that what they teach their children is suited to their natural genius and constitution. We must not hope wholly to change their natural tempers, nor make the gay pensive and grave, nor the melancholy sportive, without spoiling them. In many cases all we can do, or should aim at, is to make the best of what nature has given, to prevent the vices and faults to which such a constitution is most inclined, and give it all the advantages it is capable of. Every one's natural genius should be carried as far as it could, but to attempt the putting another on him will be labour in vain, and what is so plastered on will at last sit but untowardly, and have always hanging to it the ungracefulness of constraint and affectation.

I think frequent and passionate chiding a very bad thing. It lessens the authority of the parents, and the

respect of the child; for I bid you still remember they distinguish early between passion and reason; and as they cannot but have a reverence for what comes of the latter, so they quickly grow into contempt of the former. Children only being to be restrained in vicious things, a look or nod only ought to correct them when they do amiss; or if words are sometimes used, they ought to be grave, kind, and sober. Passionate chiding usually carries rough and ill language with it, which has this farther ill effect, that it teaches and justifies it in children.

Begin betimes nicely to observe your son's temper, and that, when he is under the least restraint, in his play, and as he thinks out of your sight. See what are his predominant passions and prevailing inclinations; whether he be fierce or mild, bold or bashful, compassionate or cruel, open or reserved; for as these are different in him, so are your methods to be different, and your authority must hence take measures to apply itself different ways to him. These native propensities, these prevalences of constitution, are not to be cured by rules or a direct contest, especially those of them that are of the humbler and meaner sort, which proceed from fear and lowness of spirits, though with art they may be much mended and turned to good purposes.

Nothing is more difficult to cure in a child than an habitual listlessness and sauntering, both at play as well as at learning, as it sometimes arises from some defect in his constitution, which has thrown a damp on his mind. When you discover this disposition you must be careful to inquire, if there is any one thing which *delights him*, and if you can discover it, increase it all

you can, and make use of it to set him to work and to excite his industry. Never mind what it is, whether praise, fine clothes, &c. for in this listless temper you are not to fear an excess of appetite by cherishing it. It is that which you want, and therefore must labour to increase; for where there is no desire, there will be no industry. If you have not hold enough upon him this way to stir up vigour and activity, you must employ him in some constant bodily labour, and set him a task to be done in such a time, so that he may get a habit of doing something, and not have it in his power to dawdle over it. By this means, perhaps, he may learn to prefer his book to this constant labour; besides, you cannot so well get him a habit of exercising his mind, as you cannot be so certain whether he is idle at reading or not; but when he has acquired a habit of industry, then the book may be introduced with good effect.

If a child, by improper treatment, has taken an aversion to his book, and saunters at it, but is active at play, I would have you tell him he should be no longer troubled with masters, but set him to work at whatever play he most delights in, both morning and afternoon, till he be fully surfeited, and would at any rate change it for some hours of his book again. But when you set him this task at play you must be sure to look after him yourself, or set somebody else to do it that may constantly see him employed in it, and that he be not permitted to be idle at that too. This I think a better cure than forbidding the play (which naturally increases the desire), or any other punishment that can be made use of to remedy it.

Children in general hate to be idle; but in the things they do, if they comport with their age, they find little difference, so they may be doing. The esteem they have for one thing above another they learn from others; so that what those about them make to be a reward, to them will really be so. By this art it is in their governor's choice, whether scotch-hoppers or dancing, peg-top or reading, shall be more acceptable to them; all they desire being to be busy as they imagine, in things of their own choice, and which they receive as favours from their parents or others.

Reason, if consulted, would advise that children's time should be spent in acquiring what might be useful to them when they come to be men, rather than have their heads stuffed with a deal of trash, a great part of which they usually never think on again as long as they live, and so much of it as does stick by them they are only the worse for.—*Locke.*

Never assume an austere countenance with your pupils, except in cases of extreme necessity, for it makes the poor children tremble, and is very often mere affectation and pedantry, since they are naturally too timid and bashful. Such conduct will shut up their hearts, and you will lose their confidence, without which you can never expect to succeed in their education. Make yourself beloved by them, let them feel themselves at liberty in your presence, and let them not be afraid of your seeing their faults. You must, therefore, be indulgent to those who do not

dissemble, without appearing surprised or angry even at their bad dispositions, but, on the contrary, you should pity their weakness. Sometimes, indeed, this inconvenience may arise, that they will be less restrained by fear; but confidence and sincerity will be more beneficial to them than arbitrary authority.

Besides, should confidence and persuasion prove ineffectual, you may then recur to authority. You should, from the first treat your pupils in an open, cheerful, familiar manner (free, however, from meanness), by which conduct you will discover their natural inclinations, and know them thoroughly.

Even were it possible, by the exercise of authority, to obtain a compliance with all your rules, still you would not gain your object; for the actions of your pupils would be stiff, formal, and hypocritical; and they would be disgusted with virtue, to which it should be your principal endeavour to render them attached.

Too much regularity and exactness when children are at their studies are very prejudicial. Those who have the care of them frequently require this regularity, merely because it is less troublesome, than watching for the times when children are inclined to study. Children, however, should be sometimes permitted to interrupt their lessons by little fits of playfulness, because these are requisite to refresh their minds.

Should you discover that a child is stupid and deficient in sensibility, do not fatigue him at first with regular lessons, or overload his memory, and impose on him any very strict commands. Endeavour to enliven him, and do not suffer the fear of his falling into the other extreme, and becoming conceited, prevent you

from rendering him sensible of the real extent of his abilities. Be contented with a slow progress, encourage him when he improves in any of his studies, tell him how much he was mistaken in fearing he could not succeed, and endeavour, if possible, to excite his emulation. Jealousy is more violent in children than is generally supposed, and they sometimes languish and pine away, merely because others are more beloved and caressed than themselves. Mothers are often so cruel as to make them suffer this torment without a sufficient motive; we must, however, sometimes use it as a remedy in cases of extreme indolence. Place a child of this disposition with others whose abilities are not much superior to his own, for if you set before him examples disproportioned to his powers, you will completely discourage and dishearten him. Contrive now and then to give him some little victory over the objects of his jealousy, and encourage him if possible, to laugh at his own timidity. Take care also not to reprove him in a severe and impatient manner, for nothing depresses a child of a soft and timid disposition so much as roughness of manners.

The principal rules to be observed in the management of children are,

1st. Not to bring them too forward in their learning; 2dly. to be watchful and attentive to them; 3dly. to inspire them with confidence; 4thly. to answer their little questions clearly and with good sense; 5thly. to reprove them with patience when they make a mistake or commit a fault.—*Fenelon.*

I must observe that nothing checks and damps the genius of children more than a master who is too severe and difficult to be pleased; for then they are dejected, begin to despair of success, at last conceive an aversion for study, and, which is equally prejudicial on these occasions, while they are in perpetual fear, dare not attempt even to do well. Let a master then take particular care to make himself agreeable to youth, especially in their tender years; in order to soften, by his engaging behaviour, whatever may seem harsh in correcting. Let him sometimes applaud one passage, say another is tolerably well, change this and give his reasons for it, and amend that by adding something of his own.

Quintilian says, "a master should not deny youth "the praises they deserve." Neither would I have him too lavish of them; for the former discourages, and the latter makes them too secure, which may be of very dangerous consequence. When he meets with any thing that requires correction, he ought not to treat his pupils with bitter reproachful language; for nothing gives them so much aversion to learning, as the being continually reproved with a gloomy air, the seeming effect of hatred.

Persons charged with the education of children should assume an immediate authority over them. By authority, I mean a certain air and ascendency which impresses repect and procures obedience. It is neither age or stature, the tone of the voice, nor threatening, by which this authority is to be obtained, but an even, firm, moderate disposition of mind, which is

always master of itself, is guided only by reason, and never acts by caprice or passion.

Youth would have cause to complain, if they were condemned to spend eight or ten of the best years of their life in learning at a great expense and with incredible pains, one or two languages and some other matters of a like nature, which perhaps they would seldom have occasion to use. The end of masters, in the long course of their studies, is to habituate their scholars to a serious application of mind, to make them love and value the sciences, and to cultivate in them such a taste as shall make them thirst after them when they are gone from school; to point out the method of attaining them, and make them thoroughly sensible of their use and value, and by that means dispose them for the different employments, to which it shall please God to call them. Besides this, the end of all masters should be to improve their hearts and understandings, to protect their innocence, to inspire them with principles of honour and probity, to train them up to good habits, to correct and subdue in them by gentle means, the evil inclinations they may be supposed to have, such as pride, insolence, an high opinion of themselves, and a saucy vanity continually employed in lessening others, a blind self-love solely attentive to its own advantage, a spirit of raillery, which is pleased with offending and insulting others, and an indolence and sloth which render all the other qualities of the mind useless.

It is to be wished that children should be accustomed to neatness, order, and exactness, that they may take care of their dress, that every thing should be

in order in their chambers and upon their table, and every book be put in its proper place when they have done with it; that they may be ready to discharge their different duties precisely at the time appointed. This exactness is of great importance at all times, and in every station of life.—*Rollin.*

There is this difference between the conduct of education, and the improvement of the mind afterwards; that in education, the view being to open the mind to all kinds of knowledge, there is no absurdity in carrying on several studies together, nor in passing from one to another, before the pupil arrives at great perfection in the first; on the contrary, in maturity, the view being not to learn the first principles, (which are supposed to have been studied in youth,) but to acquire a perfect knowledge of subjects, it is then improper to pursue many different studies at once.

Before a young gentleman sets about any particular study, supposing his puerile education finished, he may prepare himself for more manly improvements, by a careful perusal of proper books on the subject, such as Locke's Conduct of the Understanding, Rollin's Belles Lettres, Blair's Lectures on the same subject, &c. and also by consulting men of judgment in books, and of a large and free way of thinking and extensive knowledge. By this means he will save infinite trouble, which many go through by beginning at the wrong end; who, after distressing themselves in pursuing what they have not necessary accomplishments for, find themselves obliged to give up what they had

undertaken, and go back to their first principles. Men thus suffer great loss of time and labour, meet with discouragement in their studies, and the superstructure of learning which they raise, proves in the end but a piece of patch-work.—*Burgh.*

It is not enough that children have wise and discreet parents, who employ too a faithful deputy; no, they must also be guarded from the interposition of friends and relations. No body surely can mistake me so far as to think I would exclude relations from the respect due to them; by no means: they may assist with their counsels in the absence of the children, or they may encourage filial duty in the absence of the parents, but in general, they should not be allowed to interfere in the management, nor on any account thwart the parents injunctions, or discover opposite sentiments in the children's hearing.

A child after it is six months old should be accustomed to various faces; be put into the arms of various people, young or old, fine or ordinary; so as to make every one they see in some degree familiar. Parents are to make their children happy, keep them active, smiling and lively, and this they cannot do, if they cherish or indulge in them a dislike of going to any other but themselves.

Parents should by all means accustom themselves to deny their children some things, even such as are innocent and reasonable, in order to familiarize them to disappointments, that they may bear them the better. Besides, by this method, every grant from the parents will be esteemed a favour and received with gratitude;

whereas the granting every thing they ask destroys the very life and spirit of compliance, and it ceases to be a favour. A little judgment will show parents how to vary these grants and denials if they do but attend to them, and if children are under any degree of regulation nothing can be more easy. Yet this by no means implies, that children are not sometimes to have what they like; far from it: but by sometimes denying their requests, it puts it in the power of parents, to confer many little favours on them, that otherwise they could not be sensible of. For example; there are two sorts of meat at table equally innocent; in that case parents may sometimes without impropriety give a child its choice, and by this sort of indulgence you may discover if a child has any particular antipathies.

Parents should study to win their children's hearts, and thus will obedience become a pleasure, whereas, if they are kept at a distance by an austere behaviour, or are treated in a cold, lifeless insipid manner, they will be apt to doubt of their parents' affection, and be induced to seek comfort from others. Love and fear are the two great springs of human actions; both which must be maintained, both should by turns appear, but love must be predominant. Of all the important steps necessary for forming the minds of children, and for conducting them through life, with happiness to themselves and others, nothing is more truly so, than the animating their actions with well tempered affections; it makes them open, generous, and noble, and it takes off from that narrowness of

mind and heart so disadvantageous to themselves and so detrimental to society.—*Nelson.*

A child cries from his birth, and the early period of its infancy is passed in tears.

At one time he is danced and coaxed in order to quiet him, at another he is scolded and beat for the very same purpose. We either do what he likes, or oblige him to do what we like: we comply with his whims, or make him submit to ours. Thus no medium is observed, and he is doomed to be always either giving orders or receiving them;—the first ideas he forms are those of dominion and slavery—before he can speak, he commands—before he acts, he obeys, and sometimes he is corrected before he is conscious of faults, or even before he is capable of committing any. Thus we seize the earliest opportunity of implanting in his tender mind those passions, which are afterwards unjustly attributed to *Nature*, and having taken pains to make him depraved, we complain when we find him so.

The most important maxim then in education is to allow children more personal liberty and less authority over those who have the care of them: to permit them to do more themselves without suffering them to exact so much from others. Thus they will soon be accustomed to adapt their wishes to their strength, and will feel but little the want of what is not within their power.

When a child who is no longer deceived by his

senses, screams and wimpers, and holds out his hands, he is either commanding the object to come to him, or ordering you to carry him to it. In the first case carry him to the object slowly and by degrees; in the second only seem not to hear him, and the more he cries, the less you should attend to him. It is right that he should soon be accustomed neither to command men, for he is not their master, nor things, for they cannot understand him. Thus if a child sees any thing he wishes for and you intend to give it him, it is better to carry him to the object, than to bring the object to him; and from this custom he will draw a conclusion adapted to his age, and which there is no other method of teaching him.

If a child has acquired a habit of crying when he is neither in pain nor confined, the only way to break him of it is not to pay him any attention or even seem to hear him, and he will soon learn to reserve his tears till he is really in pain. Another method is to divert his attention to some other object; but in this case you must be very careful, lest he discover that your intention is to amuse him, and you must let him play without supposing you are thinking about him. In this respect most nurses are very foolish and absurd.

When a child first begins to speak, do not torment yourself to find out what he says. To expect to be always listened to is a species of command which in a child should never be suffered. It is enough if you are attentive to his real wants; it is his business to make you understand what is not necessary.

Do not be in haste to oblige him to speak; he will

learn soon enough, when he is sensible of the use of speech. Children that are brought too forward with their tongues, have not time either to pronounce well, or to understand what they are made to say; whereas, when left to themselves, they will first practise those syllables which they find the easiest, and by the help of gestures will make themselves understood, and give you their words before they receive yours. Thus they will not adopt any words till they understand their meaning, and, not being hurried into using them, will first observe in what sense they are employed before they admit them into their vocabulary.

When children are able to speak, they cry less. This progress is natural; one language being now substituted for another. If they can tell you they are in pain, why should they say it by crying?

When a child, that is able to ask for what he wants, cries to obtain his wishes the sooner, or to overcome a refusal, his request should be positively denied. If real want has prompted him to ask, you should immediately do what he desires; but to yield merely to his tears would encourage him to shed them, teach him to doubt your affection toward him, and lead him to believe importunity has more power over you than real benevolence. If he does not believe you to be good, he will himself soon become depraved; if he believes you to be weak, he will become obstinate: you must therefore immediately grant, what you do not intend ultimately to refuse.

Above all, take care never to teach your children those idle forms of politeness, those magical words, which they are accustomed to use at pleasure to in-

duce all those about them to comply with their wishes, and to obtain instantly whatever they desire.

In the ceremonious educations of the children of the rich, no pains are spared to make them politely imperious, by teaching them certain phrases, which if they employ, no one dare refuse them. Their requests have neither the tone nor manner of supplication; they are equally arrogant, nay more so when they ask, than when they command, because they are more sure of being obeyed. It may be seen at once that '*if you please*' signifies in their mouths '*I choose*,' and that '*pray*' means '*I will have it.*' What admirable politeness! the only tendency of which is to change the real meaning of words, and to teach them never to speak without commanding. As I am less fearful of my pupil's being vulgar than arrogant, I would much rather have him request me to do any thing by saying, '*Do so or so*,' than that he should command me by saying, '*Pray do.*' It is not the phrase that is important, but the sense in which it is employed.

Considering infancy in itself, there is not a being more feeble, more helpless, more at the mercy of every one about it, or who stands in greater need of pity, of care, and of protection, than a young child. Does it not seem as if it looked so gentle and so engaging, that every one who comes near it should be interested for its welfare and anxious to give it assistance? What then can be more disgusting or more contrary to nature, than to see a quarrelsome and imperious child commanding every one about him and

impudently assuming an air of authority with those, without whose aid he must inevitably perish.

Do you know what is the most certain way to render a child wretched? It is to accustom him to obtain all his wishes; for, as his desires will increase in proportion to the ease with which they are satisfied, the time will sooner or later arrive, when you must necessarily refuse him, and this unexpected disappointment will give him more pain, than the not having what he wanted.

As I would have children left at full liberty to play all their innocent pranks, it is both convenient and right to put every thing out of their way that is expensive, and to leave nothing within their reach that is brittle or valuable. Their chambers should be fitted up with clumsy, thick furniture; no looking-glasses, no china, no ornaments of luxury. But if, notwithstanding all your precautions, a child should do some mischief by breaking something useful, do not punish him for your own negligence, do not scold him, do not let him hear a single word of blame or reproach, do not let him even see that he has vexed you.

A child should not be told of *duty* or *obligation* as he cannot understand them; but *strength*, *necessity*, *weakness* and *constraint*, should form a great part of his vocabulary. Till Children are ten or twelve years of age, they should be governed by necessity, to which they should be accustomed to submit without murmuring. If you talk of morality to them, or tell them about duty and obligation, you will but puzzle them, and confuse their tender minds. During the next pe-

riod of a child's life, *i. e.* from the age of ten or twelve, he should be taught to govern his actions by their utility.

Human intellect has its bounds, and no one man can know every thing. A choice then should be made of proper objects of instruction, as well as of the proper time for teaching them. Of those branches of knowledge which are attainable, some are false and some are useless, while others serve only to nourish the pride of those who possess them. The few, that really contribute to our well-being, are alone worthy of the researches of the wise, and consequently of a child you would wish to render wise. It is not necessary then to know all things, but only such as are really useful. From these we must further deduct such as require an understanding completely formed, or presuppose a knowledge of the moral relations of man, which a child cannot possess, and those which, though true in themselves, will dispose an inexperienced mind to reason falsely on other subjects.

When you think it time to transform a child's sensations into ideas, do not jump all at once from sensible objects to intellectual. It is by the first we must arrive at the latter. In the first operations of the mind let the senses always be the guides. Let your pupil have no book but the world, no other instructions than facts. The child that reads, does not think; he does nothing but read; he does not improve himself, he merely learns words. Lead your pupil to be attentive to the phenomena of nature, and you will soon render him inquisitive; but in order to awaken his curiosity, be not in a hurry to satisfy it. Propose

to him questions adapted to his understanding, and let him resolve them. Do not let him believe any thing merely because you have told it him, but because he understands it. Do not teach him the sciences, let him find them out himself. If you substitute authority for reason, he will never reason more, but become a mere puppet governed by the opinions of others.

It is very common to prohibit children from asking for any thing at table, for the world seem to think that the surest way of succeeding in education, is to overload children with useless laws and precepts; as if a morsel of this or that dish were not easily granted or refused, without tormenting a poor child with longing for something he must not ask for, but which he sits in hopes of being helped to if he holds his tongue. A child will never be importunate or troublesome, unless he finds that he gains his object by it; he will never ask twice for the same thing, if he knows that the first denial is irrevocable.—*Rousseau.*

It is not enough to guard against instilling any false notions into the minds of children; it must also be observed, whether the knowledge of a thing may be useful. The number of notions is so great, and man's life so short, that it is needless to be incumbered with things contributing little or nothing to human happiness. Among things useful are some whose use is universal; under this head I class religion and morality: the use of other things is confined to certain persons, in regard to their future course of life. Lastly, there are things, the ignorance of which is scarcely of

any detriment. Take the advice of Agesilaus, who being asked what children should learn, answered, "What may be of service to them when grown up to be men."

Among the things which children should learn (besides the principles of religion, reading, writing, and arithmetic) I reckon drawing, the use of the rule and compasses, an historical knowledge of œconomics and trades, together with geography, at least that of their own country. But children designed for scholars must besides be made acquainted with history, the French and Latin tongues, and have some knowledge of Greek, before they enter at a university. The use of these things is so evident as to need no proof: only let it be remarked, that when I mention drawing, I intend not, that your son should be a complete painter: it is enough if he can draw for his own use with a pencil any object he sees. The knowledge of œconomics and trades will be useful to him all his life; that of the Greek language is indispensable, on account of the terms of art borrowed from it in all sciences.

To conclude, it would be highly advantageous to give young people, before they went to the university, a summary view of the whole compass of learning, in order to point out to them the affinity between the sciences, as also to direct them in what order to carry on their studies, and what books to read with advantage. If uninstructed in all this at school, they come to the university like travellers into a new world, without a map to direct their steps.—*Kruger.*

There is in many people, and particularly in youth, a strange aversion to regularity; a desire to delay what ought to be done immediately, in order to do something else which might as well be done afterwards. Be assured, it is of more consequence, than can be conceived, to get the better of this idle procrastinating spirit, and to acquire habits of constancy and steadiness even in the most trifling matters; without them there can be no regularity or consistency of character, no dependance on a young person's best intentions, which a sudden humour may tempt them to lay aside for a time, when a thousand unforeseen accidents will afterwards render it more and more difficult to execute. No one can say what important consequences may follow a trivial neglect of this kind.

Chapone.

Young people should be earnestly recommended to hoard up, while they can, a great stock of knowledge; for though, during the dissipation of youth, they may not have occasion to spend much of it, yet they may depend upon it, that a time will come, when they will want it to maintain them. Public granaries are filled in plentiful years; not that it is known that the next or the second or third year will prove a scarce one; but because it is known that sooner or later such a year will come, in which the grain will be wanted.

A man will never do any thing well, who cannot

command his attention immediately from one thing to another as occasion requires. If, while he is at business he thinks of his diversions: if, while he is at his diversions he think of his business, he will succeed in neither, but do both very awkwardly. *Hoc age* was a maxim among the Romans, which means, do what you are about, and do that only. A little mind is always hurried by twenty things at once; but a man of sense does but one thing at a time, and resolves to excel in it; for whatever is worth doing at all, is worth doing well. Therefore young people should remember to give themselves up entirely to the thing they are doing, be it what it will, whether their book or their play. Without attention, nothing is to be done; want of attention, which is really want of thought, is either folly or madness. Young people should not only have attention to every thing, but a quickness of attention, so as to observe at once all the people in a room, their motions, their looks, and their words, and yet without staring at them, and seeming an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; and on the contrary what is called absence, which is thoughtlessness and want of attention about what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never has thought, a madman has lost it, and an absent man is, for the time, without it.—*Chesterfield.*

The object now to be had in view will be to encourage the growth of your son's faculties, to whet his

sagacity, and begin to store his mind with such little sparks of knowledge as he is capable of receiving: for which purpose it will be expedient to gain his confidence and friendship, that he may apply to you of his own accord, nor be uneasy in your company, nor want to get away among the servants; that he may have no scruple of telling you what he has been doing when out of sight, nor stand under perpetual dread of your displeasure. Yet it will be necessary to preserve in him a dependence and reverence, which you may better do by steadiness than sternness, not perpetually constraining him in his motions, nor interrupting his plays, but rather assisting his contrivance in the prosecution of them: laying as few commands as possible, but always enforcing those you do lay with a peremptory mildness, and so far as feasible, pointing out the reasons and expedience of them. If correction be needful it must not be administered in anger, nor without an expression of unwillingness, and showing the necessity of it for prevention of worse consequences.

Every thing is not to be made a play of, either in childhood or maturity of age; for those, who resolve to live a whole life of amusement, are the most useless, and generally the most unhappy of mortals; therefore one principal view must be to inure him early to something of task and discipline, to train him gradually to bear close application, and so far to consult his ease, as it can be procured by giving him a taste for work, by teaching him dispatch in it, and inspiring with an ardour for the proficiency to be attained by it: for the surest road to ease and pleasure is, not

by flying labour, but by learning to take delight in so much as the health and forces will bear.

What rules and forms you judge needful to give your children, keep them steady to the observance of, and a little more strictly than you wish they should always adhere to, for it is much easier to relax than to straighten. Therefore I love to see young people rather too rigid and scrupulous, because their own experience and the world they converse with will abate of this excess; but libertinism is the hardest thing in the world to cure, because disdaining to submit to regimen.—*Tucker.*

As the most effectual discipline of the mind is that of *experience*, it should by all means be called in to the aid of precept and admonition, whenever it can be applied with advantage, that is, in all cases in which there is sufficient time for the effect. Children have no idea of fear or apprehension of evil, but in consequence of receiving hurts. In this case, their own feelings make them attend to the *cause* of what they suffer, and put them upon their guard against receiving the like harm for the future; and without this no admonition will ever teach them prudence and caution. Afterwards, indeed, having experienced the benefit of listening to the advice of their friends, but never before, they begin to take it for granted, that there is some good reason for their admonition, and they are often governed by them implicitly: but still, if the circumstances of a case be altogether, or in a great measure, new, or not very simi-

lar to other cases, in which they have found the benefit of advice; it will seldom be sufficient for the prevention of evil. Upon these principles it will appear to be a foolish tenderness to guard children and young persons from receiving small hurts by falls, &c. for they will learn more useful caution from one single hurt, than from all the admonitions in the world. It is necessary, however, to have recourse to admonition, or even absolute restraint where life or limbs are in danger; because, if the mischief should happen, it will be too late for them to profit by it as an example for their instruction in future.

Parents should endeavour, in the government of their children, to temper the affection of love with a due mixture of fear, which, uniting, constitute what we call reverence, which makes a stronger and more lasting impression than love only. The merely *fond father* never secures the permanent attachment of his child; but if a parent never be angry without just reason, the child himself will generally be sensible of it, and acquiesce in it; which will accelerate his remorse, and heighten the proper emotions of his heart upon his return to duty.

Boys should in my opinion be seldom brought into company, or at least be allowed to say but little in company, so that they would have but little society except with their parents and school-fellows. But it will be said, that if boys be debarred the conversation of men, they will take refuge in that of servants, and contract a low taste, manner, and character, which will never leave them. This should by all means be guarded against: though if a proper attention were

paid to servants, and to the education of the lower class of people, which supplies us with servants, there would be less to be apprehended from that quarter: but if boys have an opportunity of associating with other boys of their own rank, they will prefer their society to that of servants; and care should be taken that the servants who must necessarily be most about them, be persons of good understanding, good behaviour, and some experience, whatever expense be necessary to procure such.—*Priestley.*

The principal points to be attended to in education are, not to be in a hurry, to confine our instructions to such things as children can easily comprehend, never to neglect an opportunity of giving them any useful information that is adapted to their capacities, and, lastly, to teach them morality at first by example rather than by precept.

Rousseau observes that the principal fault of all tutors is the endeavouring to make their pupils shine, rather than to convince their reason. With this view they give them lessons above their comprehension, and thus load their memories, not with useful things, but with mere words, that in general convey no sense. At twelve years old, Adelaide so far from being a prodigy, will perhaps appear to some people infinitely less instructed than other children of her age. She will not know a word of those books which young people generally learn by heart. She will never have read La Fontaine's fables, nor Telemachus. Is it not absurd to put these books into the

hands of a child, and thus deprive them of the pleasure of reading them when their judgment is matured? Adelaide at twelve years old will neither be capable of making extracts, nor of writing good letters, nor of assisting me in doing the honours of the house. She will have but few ideas, but these will be rational. She will read music well, and play on one or two instruments. She will draw in a surprising manner for her age, without her master's retouching any of her performances, which would be rather teaching her to tell a falsehood, than improving her in the art of drawing. She will neither understand history, mythology, nor geography, except what she has gained by certain pictures and other methods, which I shall mention hereafter. In this respect I think she will be better instructed than children in general. She will have many other accomplishments, which will only be discovered by living with her, and which she has acquired in the form of amusements.

It is very necessary to accustom children to treat all their masters not only with politeness, but respect, for they ought to be persuaded they are under obligations to every body who gives them any agreeable or useful knowledge.

I am sorry your little Constance is slatternly; this is a fault too little attended to, yet occasions great loss of time, and is frequently the cause of more expense than prodigality itself. I have corrected Adelaide of this fault, so common to all children, by punishments, provided the thing lost must absolutely be replaced, or if it was an object of amusement rather than use, a plaything for instance, by making her wish for such

another for some time before I gave it her; and lastly, by giving her a large chest of drawers, in which she might lock up and set all her things to rights.

The great art of instructing young people without their suspecting it, is to talk with them familiarly in a manner suited to their capacities, and that will engage their attention. Make a young person read books above his comprehension, and he will never love reading; in like manner if he often listen to the conversation even of well-informed persons who talk for their own pleasure without a view to his improvement, he will never love conversation; and yet this is the method followed by the most intelligent mothers, and the most able directors of youth. If you never listen to your son with attention, but when he asks your advice, he will have no other confidence in you than such as we repose in a steward or a lawyer whom we consult. Persuade your son, therefore, that his conversation is always interesting to you, and he will prefer your company to any other. Different ages will necessarily have different tastes, and see things in different lights; but this is the very thing you must conceal. When Theodore, even in his childhood, talked to me for hours together of his cart, his playthings, or his garden, he was persuaded that his conversation was infinitely interesting to me; and finding nobody else who could listen to him so long without being tired, his most agreeable recreation, his greatest pleasure was to amuse himself tête-à-tête with me. I have constantly followed this method; and the fruits I reap from it, the intimate confidence Theodore reposes in me, make ample amends for the trouble it

has sometimes caused me. Consider that austerity startles youth, keeps them aloof from us, and we cannot recover their confidence, but by appearing to think their company agreeable. Remember also that we justly render ourselves insupportable, when we frequently censure their innocent actions.

Madame de Genlis.

Caroline one day said to Mad. de Clemire, "Mamma, you have expressly prohibited us from ever conversing with the servants, because they have had no education, and yet you permit us to talk with several peasants and labourers, and you yourself seem to take great pleasure in chatting with honest Philip, old mother Monique, and Mary." "That is very true, replied Mad. de C. but I will explain to you this seeming contradiction. The servants may not have had a better education than the peasants; but by habitually hearing their masters converse, their language is less strikingly vulgar, though in other respects quite as exceptionable, because the great fault people of refinement find in it, arises rather from their low expressions and narrow ideas, than from the mere words they employ. I am not afraid of your learning to say, "I goes, I comes, &c." because this manner of speaking is so strikingly different from ours, that it is impossible you should adopt it; but on the contrary, it is very likely that at your age, you should not be struck with the low ideas of the domestics, and that consequently you should imitate them unawares. Besides, men-servants in general have vices and faults which almost inevitably arise from the situation they are placed in.

If a man without education does not work hard, but leads an idle life, it is very difficult for him to be virtuous. I certainly like to converse with peasants; their simplicity and sincerity interest me, and renders me partial to them; their expressions are often droll, but never low. I love to see them and study their characters, because they are laborious and virtuous; I love to listen to them because they are sincere, and never employ the slightest exaggeration. The other day, when good old Philip cried out on seeing Caroline run '*Oh how nimble she is*,' I was much more pleased than if I had heard a Parisian say, '*Oh what a ravishing sight!*' an expression which is used by them on every occasion. But remember, my dear, I am only speaking in a general way; there are exceptions to all rules. We may find bad characters among peasants, and there may be many virtuous domestics. However, when you are not struck with the truth of my remarks, it is to me you should explain your doubts and difficulties, as I am always ready to listen to, and will endeavour to remove them. When you are not of my opinion, I shall be pleased at your confessing it; indeed it is what I desire and insist on. But to talk of it to others is a want of that affection and respect which you owe me, and, besides, if you have misunderstood me, I cannot explain your mistake, if I am not present when you are criticizing my opinions."

"What then do you call a good education?"

"Why mamma, it is to possess several accomplishments; but by what Miss Lauzanne said to us, she neither understands music nor drawing, and has never

learned to dance." "Don't you remember hearing of an opera-singer called Miss Flora?"—"Yes, mamma; that lady whom my aunt would not have at her fête?"—"Exactly so; and yet the song that was so badly performed that day would have been sung charmingly by Miss Flora."—"Yes, but then she is not a woman of character."—"However, she sings very finely, dances well, plays on several instruments, possesses several accomplishments, and, according to your definition, has had an excellent education."—"Oh, no, for she has not a good character."—"You see then, my dears, that a brilliant and showy education is widely different from a good one."—"Certainly, mamma."—"Have I not repeated to you a hundred times not to value highly those objects which are not really important? Accomplishments are a constant source of amusement; the greater number women possess, the more extensive are their powers of entertainment, their manners more elegant, they are more capable of pleasing, and of being satisfied with themselves, but the mere graces and polite accomplishments cannot render us happy without virtue."—"No, certainly, said Cæsar, because to be happy we must be esteemed and loved; but drawing, music, or dancing, can neither make us amiable nor virtuous; they are mere frivolous acquirements; yet these are infinitely less so than beauty or external charms; for besides the inexhaustible amusement they afford, it costs some pains to acquire them, and it is justly supposed that a young lady who is highly accomplished, must be docile and capable of application and per-

severance; a point of view, in which even agreeable talents deserve a certain degree of esteem."

"Were you to meet with a young lady destitute of accomplishments, who speaks no foreign language, has learned the elements of no science, though fond of reading and working: is never idle, but modest, gentle, even-tempered, diffident, and desirous of advice; who, in short, unite prudence and discretion with easy manners and frankness of character, would you say that such a young lady had not received a good education?"—"Ah, mamma, I was wrong; and if Miss Lauzanne is all you have been describing, as I suppose she is, I now see her education has been excellent. I shall always remember this conversation, and will never confuse a brilliant and showy education with a good one, that is, with one that renders young people good and virtuous."—"This should teach you, my dear, that an affectionate mother who lives retired in the country, without either a large fortune, or the assistance of masters, may by her good sense and perseverance give her daughter a good education; for which it is only necessary to possess affection, patience, and a well-chosen library."

Madame de Genlis.

Young people should be cautioned against indulging too much what we are however anxious to have them acquire, I mean habits of industry and application. Even in our search after knowledge, we should proceed

with temper and judgment, often varying our ideas, and relieving the mind, by means of exercise and amusement. Though the life of most liberal-minded men would have many dull and tedious intervals without the assistance of books, yet, rather than contract such a fondness for them as to impair one's *health* and *good-humour*, two of the most valuable blessings we can enjoy, it would be far better to quit them altogether, and pass our days under the shades of *ignorance* and *obscurity*; nothing *on earth* being equivalent to so great a loss.—*Letters on Education.*

Uniformity of conduct is the only feasible way of creating affection and respect. An inflexible adherence to any rule that has been laid down makes children comfortable, and saves the mother and nurse much trouble, as they will not often contest, if they have not once conquered. They will, I am sure, love and respect a person who treats them properly, if some one else does not indiscreetly indulge them. But yet a rigid style of behaviour is by no means to be adopted; on the contrary, I wish to remark, that it is only in the years of childhood that the happiness of a human being depends entirely on others; and to embitter those years by needless restraint is cruel.

To conciliate affection, affection must be shewn, and little proofs of it ought always to be given; let them not appear weaknesses, and they will sink deep into the young mind, and call forth the most amiable propensities.—*Wollstonecraft.*

It is the business of education to lop off some little luxuriant boughs from the tree of nature, but not to constrain it, or give an unnatural direction to the branches. I should prefer the honest awkwardness of a mere country girl, to over-acted refinement.

Bennet.

I am not quite sure that it is right to give a child a notion that he has nothing to do but to play. Let him know that he has business of a serious kind, and by attending to it periodically, let him contract a habit of application. A temporary attention to something by no means tedious or laborious, but which at the same time he is not to consider as play, will make his diversions more agreeable. Indeed vicissitude is necessary to render diversions pleasing; they become painful business when continued without variety. We all come into the world to perform many duties, and to undergo many difficulties, and the earlier the mind learns to bear its portion of them, the less likely will it be to sink under those burdens which will one day be imposed on it. To lead a child to suppose, that he is to do nothing which is not conducive to pleasure, is to give him a degree of levity and a turn for dissipation, which will certainly prevent his improvement, and may perhaps occasion his ruin.

It is a great pity, when a boy is intended for the mercantile life, that his studies should be confined to writing, arithmetic, book-keeping, &c. For what

is the proposed end of a mercantile life? The accumulation of money. And what is the use of money? To contribute to the enjoyment of life. But is life to be enjoyed with a narrow and unenlightened mind? If it is, what must be the enjoyment? A rich man without liberal ideas and without some share of learning, is an unfit companion for those in the rank to which he is advanced: a melancholy consideration, that after all the toil and cares of business, when a man has acquired a princely fortune, he must be excluded from the society of men of equal condition, but superior education, or be ridiculous in it. My advice then is, that those who are intended for a genteel line of commercial life, should bestow at least as much attention on the cultivation of their minds, as on mechanical attainments, or on a mere preparation for the superintendance of an accompting-house.

It must be remembered that the most important views in education, are to open the mind for the reception of general knowledge, and to prepare it in particular for the species and degree of knowledge required in that sphere, in which it is destined to exert its activity. It is not the business of the school to complete, but to prepare. They who pretend to teach every part of necessary knowledge, and to finish the improvements of the student during the time that can be spent in a school, are considered by the intelligent as deceivers and empirics. Those instructors do their duty well, who point out the various avenues of learning, and by leading their pupils a little way into each, enable them to proceed alone in years of maturity.—*Knox.*

The first business of education is to stimulate and direct the desire of knowledge, which seems to be created by the affinity of external objects, and the senses affected by them. The general occupation of infancy is to enquire; the business of instructors to direct curiosity to proper objects, and to provide for its full and various gratification. This is the apprenticeship of wisdom; for in this method youth acquire the art of referring appearances to causes, of sorting ideas, and distinguishing truth. But their direction is usually committed to servants and nurses, who either check curiosity by sullenness and severity, or by giving false answers and referring appearances to wrong causes, disappoint this important faculty in its first exertions, and fix habits of credulity and superstition which are never to be corrected. The proper distinction of curiosity, and that species of application and industry necessary to gratify it, are the qualifications of a parent or preceptor, who would prepare young people for the duties of life. In this method, though children be never exhorted, they can hardly fail of becoming virtuous. They see all things disposed in nature to answer useful and benevolent purposes, they adopt the lesson, attempt to be useful, and wish well to all the world.

The general object of education is not obtained; men are not rendered intelligent and virtuous, because children are commanded, not instructed; and are obliged to learn maxims, not to acquire information or practise duties. The body acquires the use of its

powers, not by maxims and doctrines, but by trial and experiment; and the mind must obtain the use of its faculties, the right direction and employment of its passions, in which virtue and happiness consist, by repeated trials and experiments, not by doctrines and commands. The virtues may be produced by attending to the general, though silent, instructions of nature. Do you wish to induce a child to love his brothers and sisters? Do not enjoin it as a duty; for injunction cannot effect, but may obstruct your purpose. Do you wish to render him susceptible of the great passions of love, friendship, patriotism, and universal benevolence? Do not inflame or enfeeble his opening mind with the glowing strains of ancient or modern eloquence on the subjects: train him in the actual exercise and art of sacrificing present gratifications to those at a little distance; and teach him, by repeated experience, that every pleasure is multiplied by the participation of others. This will render truth, fidelity, tenderness, compassion, generosity, and benevolence, not as they now are, matters of sentimental antithesis, of poetical ornament, and oratorical enthusiasm; but dispositions essential to the mind, principles interwoven with its constitution, and habits it must be under the necessity of indulging.

It is happy the occupations of children which may be called neutral are so numerous, that they give time to guide their virtues at pleasure. Their moral qualities are only occasionally exerted; and it is the policy of education to make the intervals of these exertions as long as possible, to render knowledge in-

teresting, and to cherish the virtues, or suppress the vices in silence and unobserved.

In the first periods of life, the activity of children should be directed to the various uses of their limbs; by a comprehensive method of acquiring simple ideas, by rural, mechanical, moral, and political exercises, they should be gradually prepared to act with ease the parts of men; to hold with utility and honor their respective ranks in the community. They should be formed to industry in early periods, for reasons of the utmost importance. The habit of it cannot be too soon fixed: the periods of human life are marked by nature, and inconvenience must arise if their duties be not discharged in appropriate seasons. As a person not taught to walk in infancy, would be obliged to learn at a period destined to other employments, or never have the proper use of his limbs; he who enters life without being prepared, who appears in any rank, undertakes any employment for which he is not prepared by education, must be prevented from doing his duty, or do it imperfectly, by having his mind employed at the same time by matters so different, as the actual discharge of an obligation, and learning the method in which it ought to be discharged.

It is a dangerous thing for parents to suppose their children to be what are commonly called geniuses, and that therefore, they may be exempted from the common habits of industry and application. The vulgar apprehension of genius is like the vulgar doctrine of predestination: the elect in both cases are generally worthless; they imagine themselves entitled by favour to advantages, which others must obtain by industry.

When disputes or occasions of anger arise among children, the parents or tutors should not become parties, but the children should be induced to interchange situations and correct their own judgment. If the passions be linked with the understanding, they become manageable, and if resisted on one, they may be on every occasion.

The business of fashionable education, conducted with ostentation and expense in private families, is on the principles of modern gardening, and the pupils are hot-house plants. Their progress and beauties dazzle and surprise superficial observers, but they sicken at the first breath of common air; they have latent insipidities discernible to a natural or accurate taste, and they fade or perish with the rapidity with which they spring up. In high and opulent families a father and mother have seldom any idea of the real characters of their children. The father's attention is divided by the mercenary politics of parties, and the qualities of brutes; mothers are occupied by frivolous plans of fatiguing dissipation. Is it not astonishing, a being bearing the character of rational or civilized, should employ on strangers or brutes the attentions and affections naturally directed to children. In almost all the families I know, children are ushered to their parents at appointed hours, and with certain ceremonies. Dogs are constant inmates of the mother's dressing-room or parlour, and are fed under her eye or by her hand.—*Williams.*

We were not born to play all our lives; industry, both corporal and mental, is necessary to our happi-

ness and advancement both in this and a future state; and when the organs of the brain have attained a sufficient firmness for the task of literature, young pupils ought to be exercised in the study of books, or such inveterate habits of idleness will be acquired, as will be impossible afterwards to subdue.

I would not suffer more personal attendance to be given to any pupils of mine, than what their tender age rendered necessary; and the mode of rendering it should be such as would convey the humiliation of weakness, rather than the triumph of wealth. Thus I should excite an ambition which would forward all my purposes; for my pupils would feel the debasement of dependance, and aspire after that moment when they should be able to serve themselves.

Rejoice in a situation, O ye opulent parents, which enables you to consign the drudgery of education to those who are better fitted to the charge, than common servants can possibly be. Be not sparing of your purses, and consider that it is the great priviledge of the wealthy to avoid the evil of vulgar society, and to be attended in their infancy by persons of cultivated minds. Never suffer your offspring to be from under the eye of the tutor or the governess; never let them converse with servants*; and you may be sure that the tales of ghosts, apparitions, faries, and the old man who runs away with naughty children, will only be mentioned to be laughed at.

The precept contained in the old adage, that if you spare the rod you spoil the child, was generally

* The authors of *Practical Education* are of the same opinion. *Ed.*

complied with, and implicitly observed by our ancestors. Feeling was subdued by principle, and the children with an unrelenting hand, were to be scourged into genius, memory, and every other virtue and accomplishment regarded as useful or ornamental in man. When the frame of mind is thus at an early period of life often disturbed and violently shaken by these rigorous sensations, a perpetual irritation is produced, tranquillity gives place to restlessness, the temper becomes fretful and impatient, and the spirits are thrown into disorder by every thwarting incident which occurs.

But it is not merely Solomon's advice of not sparing the rod, which has deluded parents into an improper conduct towards their children; his saying that "a father who plays with his child shall afterwards weep," introduced such an inflexible stiffness into parental carriage, as nipped affection in its bud. No returns were made to latent tenderness, so well concealed under the garb of austerity. No confidence was given where no indulgence was shewn. Freedom from the emancipation of an imperious tyranny was the sentiment which prevailed in the bosom of every child, and thence sprang the general opinion, that love descends but never ascends.

The cause of this complaint, like most others which we charge on nature, originates with ourselves; for such are the tender prejudices which we can fasten on the young mind, so invaluable are the blessings we can bestow on our children, that had we judgment and virtue enough only to do our duty by them, we should for the most part secure a return of affec-

tion, which neither time nor circumstances could shake; and whenever parents feel what they call the ingratitude of their children, they may commonly look for the cause of their vexation in their own negligence and errors.

On the other hand, to prevent the pernicious attempts of gaining the love of children by an improper indulgence, let parents consider, that children never love where they do not esteem; and, as they become soon sensible of their dependent state, when they are suffered to play the part of the tyrant, they always suppose, that the privilege proceeds from some deficiency of understanding, in those who have a natural power over them; and, as satisfaction accompanies order and regularity, and happiness is peculiarly annexed to mental tranquillity, a child, when under due government, feels these advantages, and looks up with respect and gratitude to the author of its felicity.

Macaulay.

A child should always be made to receive assistance from a man or woman as a favour, whether they are servants or others; and as the first lesson of independence, they should practically be taught, by the example of their mother, not to require that personal attendance, which it is an insult to humanity to require when in health; and instead of being led to assume airs of consequence, a sense of their own weakness should first make them feel the natural equality of man.

Wollstonecraft.

The general object of study should be to furnish us with resources in adversity, with preservatives against wearisomeness and the passions, and to inspire us with a taste for every source of moral amusement. In general every well-organized individual is endowed with a propensity and aptitude to some particular science, or discovers a talent of some kind or other. It is of importance to find out this propensity, that it may be placed in action; and we cannot succeed in this inquiry but by means of a very extensive and diversified plan of study. This is precisely what I have done for my pupils. My plan included the living and dead languages, history, mythology, literature, natural history, botany, chemistry, natural philosophy, geography, civil law, drawing, architecture, the mechanical arts, and pharmacy.—*Madame de Genlis.*

The purpose of early instruction is not absolute. It is of less importance, generally speaking, that a child should acquire this or that species of knowledge, than that through the medium of instruction he should acquire habits of intellectual activity. It is not so much for the direct consideration of what he learns, as that his mind must not be suffered to lie idle. The preceptor, in this respect, is like the encloser of uncultivated lands; his first crops are not valued for their intrinsic excellence, they are sown that the land may be brought into order. The springs of the mind, like the joints of the body, are apt to grow stiff for

want of employment. They must be exercised in various directions and with unabating perseverance. In a word, the first lesson of a judicious education is "Learn to think, to discriminate, to remember, to enquire."

Is it necessary that a child should learn a thing before it can have any idea of its value? It is probable that there is no one thing that it is of eminent importance for a child to learn. The true object of juvenile education, is to provide against the age of five and twenty, a mind well regulated, active, and prepared to learn. Whatever will inspire habits of industry and observation, will sufficiently answer this purpose. Is it not possible to find something that will fulfil these conditions, the benefit of which a child shall understand, and the acquisition of which he may be taught to desire? Study with desire is real activity, without desire it is but the semblance and mockery of activity. Let us not, in the eagerness of our haste to educate, forget all the ends of education. The most desirable mode of education therefore, in all instances where it should be found sufficiently practicable, is that which is careful, that all the acquisitions of the pupil shall be preceded and accompanied by desire.

The best motive to learn is a perception of the value of the thing to be learned. To study for ourselves is the true method of acquiring habits of activity. The horse that goes round in a mill, and the boy that is anticipated, and led by the hand in all his acquirements, are not active. Activity is a mental quality; if therefore you would generate habits of activity, turn

the boy loose in the fields of science. Let him explore the path for himself. Without increasing his difficulties, you may venture to leave him for a moment, and suffer him to ask himself the question before he asks you, or in other words to ask the question, before he receives the information. Far be it from me by the system here laid down, to increase the difficulties of youth. No, it diminishes them an hundred fold. Its office is to produce inclination: and a willing temper makes every burthen light. It is the tendency of this system to produce in the young, when they are grown up to the stature of men, a love of literature. The established mode of education produces the opposite effect, unless in a fortunate few, who by the celerity of their progress and the distinctions they obtain, perhaps escape from the general influence. But in the majority of cases, the memory of our slavery becomes associated with the studies we pursued; and it is not till after repeated struggles that those things can be rendered the objects of our choice, which were for so long a time the themes of compulsion. This is particularly unfortunate, that we should conquer with much labour and application, the difficulties at the entrance of literature, and then should quit it, when perhaps, but for this unfortunate association, the obstacles were all smoothed, and the improvement to be made, was attended through all its steps with unequivocal delight.

In the treatment of youth, we should fix in our minds those points, from which we may perceive that we shall not ultimately recede, and whenever they occur, to prescribe them with mildness of behaviour,

but with firmness of decision. It is not necessary that in so doing, we should really subtract any thing from the independence of youth. They should, no doubt, have a large portion of independence; it should be restricted only in cases of extraordinary emergency; but its boundaries should be clear, evident, and unequivocal. It is not necessary that like some foolish pedagogues we should tenaciously adhere to every thing that we have once laid down, and prefer that heaven should perish rather than we should stand convicted of error. We should acknowledge ourselves fallible; we should admit no quackery and false airs of dignity and wisdom into our system of proceeding; we should retract unaffectedly and with grace, whenever we find that we have fallen into mistake. But we should rather shun than invite controversy in matters that will probably at last be decided by authority. Thus conducting ourselves, we shall generate no resentful passions in the breasts of our juniors. They will submit themselves to our peremptory decisions in the same spirit, as they submit to the laws of inanimate necessity.

A youth should perhaps appear always superior to his years, but yet with so graceful and easy a superiority, as never to produce any sensations but those of delight. For this purpose it is not necessary that we should check the sallies of youth. Nothing is of worse effect in our treatment either of the young or old than a continual anxiety, an ever eager interference with their conduct. Every human being should be permitted to act from himself, not only from a principle of benevolence, not only from a principle

of justice, but because without this there can be no true improvement and excellence. But it is more necessary that we should tolerate the sallies of youth, than that we should foster them. In our own conduct towards them, it is perhaps desirable that we should always talk to them the language of good sense, and never the jargon of the nursery; that we should be superior to the folly of adopting and repeating their little blunders; that we should pronounce our words with accuracy and propriety, and not echo their imperfect attempts at pronunciation. In thus conducting ourselves there is no need of any thing formal or monotonous. We may be gay; we may be affectionate; our countenance may be dressed in smiles; we may stoop to their capacities; we may adapt ourselves to the quickness and mutability of their tempers. We may do this; we may win the kindness of their hearts, at the same time that we are lifting them to our level, not sinking ourselves to theirs.

Why is admonition so frequently unpalatable? Not so much, as Lord Shaftesbury has well observed, because few people know how to take advice, as because still fewer know how to give it. The monitor usually assumes the tone of a master. At this usurpation human independence reasonably spurns. The countenance composed to unusual gravity, and a peculiar solemnity of voice fitted to the occasion, cannot fail to revolt every one of an ingenuous temper. Why this parade? this triumphal entry as if into a conquered province? Why treat a moral or a practical truth in a way so different from truths of any other kind?

One of the most considerable difficulties, that pre-

sent themselves in the execution of a plan of domestic education, relates to the degree of intercourse which is to be allowed to take place between children and servants.

The parent and preceptor may be in the utmost degree prudent in their conduct and delicate in their treatment and communications; but servants will inevitably counteract the salutary results. The judicious friends of our infancy may conduct themselves towards us with an even hand and a prudent rule; but servants will be despotic and unreasonable, and perhaps, oftener prompt to injurious indulgencies, infusing into the youthful bosom the passions of empire and command. They will initiate us in low maxims and coarse and vulgar modes of thinking. They will instruct us in the practice of cunning and the arts of deceit. They will teach us to exhibit a studied countenance to those who preside over us, and to triumph in the success of our duplicity, as soon as they are withdrawn. They will make us the confidents of their vices. They will accustom us to the spectacle of falsehood and imposture. They will terrify us with false fears, threaten us with fictitious evils, and inspire us with cowardice and superstition.

Such are the evils to be apprehended from an intercourse of children and servants. Yet how in domestic education is it to be prevented? We cannot make our children prisoners? We have other concerns, and other business in human life, which must occasionally draw us off from attention to them. In fact it would be a strange perversion of the system of nature and the

world, for the adult to devote themselves to a perpetual attendance on the young; for the trees of the forest to be sacrificed, that their slips and their offsets may take their growth in the most advantageous manner. A resource frequently employed in this case is for parents to caution their offspring against the intercourse of menials, and explicitly tell them that the company of servants is by no means a fit relaxation for the children of a family.

We are afraid of the improper lessons which our children should learn from our servants: what sort of lesson is it that we teach them, when we hold to them such language as this? It is a lesson of the most insufferable insolence and magisterial aristocracy that it is possible for any language to convey. We teach them that they are a precious species of creatures, that must not be touched too rudely, and that are to be fenced round and defended from the common accidents of nature. We show them other human creatures, whose limbs outwardly seem to have been formed in the same mould, but upon whom we think proper to fix a brand, and attach a label with this inscription, "Come not near me." In the exuberance of our humanity, perhaps, we inform our children that these creatures are to be tenderly treated, that we must neither scratch nor bite them, and that poisonous and degraded as they are, we must rather sooth than aggravate their calamity. This lesson of separation mixing with the unformed notions of childhood will almost necessarily produce the most injurious effects.—*Godwin.*

The first thing to be considered with respect to education, is the object of it. This appears to me to have been generally misunderstood. Education, in its largest sense, is a thing of great scope and extent. It includes the whole process by which a human being is formed to be what he is, in habits, principles, and cultivation of every kind. But of this a very small part is in the power even of the parent himself, a smaller still can be directed by purchased tuition of any kind. You engage for your child masters and tutors at large salaries, and you do well, for they are competent to instruct him; they will give him the means, at least, of acquiring science and accomplishments; but in the business of education, properly so called, they can do little for you. Do you ask then what will educate your son? Your example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings you express? these will educate him; the society you live in will educate him; your domestics will educate him; above all, your rank and situation in life, your house, your table, your pleasure grounds, your hounds, and your stables will educate him. It is not in your power to withdraw him from the continual influence of these things, except you were to withdraw yourself from them also. You speak of *beginning* the education of your son. The moment he was able to form an idea, his education was already begun; the education of circumstances—insensible education—which, like insensible perspiration, is of more constant and powerful effect, and of infi-

nitely more consequence to the habit, than that which is direct and apparent. This education goes on at every instant of time; it goes on *like* time; you can neither stop nor turn its course. What these have a tendency to make your child, that he will be. Maxims and documents are good precisely till they are tried, and no longer; they will teach him to talk, and nothing more. The *circumstances* in which your son is placed will be even more prevalent than your example; and you have no right to expect *him* to become what you yourself are, but by the same means.

I do not mean to assert, that sentiments inculcated in education have no influence; they have much, though not the most; but it is the sentiments we let drop occasionally, the conversation they overhear when playing unnoticed in a corner of the room, which has an effect on children, and not what is addressed directly to them in the tone of exhortation. If you would know precisely the effect these set discourses have upon your child, be pleased to reflect upon that which a discourse from the pulpit, which you have reason to think merely professional, has upon you. Children have almost an intuitive discernment between the maxims you bring forward for their use, and those by which you direct your own conduct. Be as cunning as you will, they are always more cunning than you. Every child knows whom his father and mother love and see with pleasure, and whom they dislike; for whom they think themselves obliged to set out their best plate and china; whom they think it an honour to visit, and upon whom they confer honour by admitting them to their company. "Respect

nothing so much as virtue, (says Eugenio to his son,) virtue and talents are the only grounds of distinction." The child presently has occasion to enquire why his father pulls off his hat to some people, and not to others; he is told, that outward respect must be proportioned to different stations of life; this is a little difficult of comprehension; however, by dint of explanation, he gets over it tolerably well. But he sees his father's house in the bustle and hurry of preparation, common business laid aside, every body in movement, and unusual anxiety to please and to shine. Nobody is at leisure to receive his caresses, or attend to his questions, his lessons are interrupted, his hours deranged. At length a guest arrives.—It is my lord ——— of whom he has heard you speak twenty times, as one of the most worthless characters upon earth. Your child, Eugenio, has received a lesson of education. Resume, if you will, your systems of morality on the morrow, you will in vain attempt to eradicate it. "You expect company, mamma; must I be dressed to-day?" "No, it is only good Mrs. such-a-one." Your child has received a lesson of education, one which she well understands, and will long remember. You have sent your child to a public school; but to secure his morals against the vice which you too justly apprehend abounds there, you have given him a private tutor, a man of strict morals and religion. He may help him to prepare his tasks, but do you imagine it will be in his power to form his mind? His school-fellows, the allowance you give him, the manners of the age, and of the place, will do that, and not the lectures which he is obliged to

hear. If these are different from what you yourself experienced, you must not be surprised to see him gradually recede from the principles, civil and religious, which you hold, and to break off from your connections, and to adopt manners different from your own.

Education, it is often observed, is an expensive thing. It is so; but the paying for lessons is the smallest part of the cost; if you would go to the price of having your son a worthy man, you must be so yourself; your friends, your servants, your company must be all of that stamp. Suppose this to be the case, much is done; but there will remain circumstances which perhaps you cannot alter, that will still have effect. Do you wish him to love simplicity? Would you be content to lay down your coach, to drop your title? Where is the parent who would do this to educate his son? You carry him to the workshops of artizans, and show him different machines and fabrics, to awaken his ingenuity. The necessity of getting his bread would awaken it much more effectually. The single circumstance of having a fortune to get, or a fortune to spend, will probably operate more strongly upon his mind, not only than your precepts, but even than your example. You wish your child to be modest and unassuming; you are so, perhaps yourself, and you pay liberally a preceptor for giving him lessons of humility. You do not perceive, that the very circumstance of having a man of letters and accomplishments retained about his person, for his sole advantage, tends more forcibly to inspire him with an idea of self-consequence, than all

he lessons he can give him to repress it. *Why do not ou look sad, you rascal?* says the Undertaker to his nan, in the play of the Funeral; *I give you I know ot how much money for looking sad, and the more I ive you, the gladder I think you are.* So will it be vith the wealthy heir. The lectures that are given him n condescension and affability only prove to him up- n how much higher ground he stands than those about im; and the very pains that are taken with his moral haracter will make him proud, by showing him how nuch he is the object of attention. You cannot help hese things. Your servants, out of respect to you, vill bear with his petulance; your company out of espect to you will forbear to check his impatience; nd you yourself, if he is clever, will repeat his obser- ations.

What then is the result? In the first place that ve should contract our ideas of education, and ex- ect no more from it than it is able to perform. It an give *instruction*. There will always be an essen- ial difference between a human being cultivated and ncultivated. Education can provide proper instruc- ors in the various arts and sciences, and portion out o the best advantage those precious hours of youth vhich never will return. It can likewise give, in a reat degree, personal habits; and even if these should fterwards give way, under the influence of contrary ircumstances, your child will feel the good effects of hem, for the later and the less will he go into what s wrong. Let us also be assured, that the business of ducation, properly so called, is not transferrable. You nay engage masters to instruct your child in this or

the other accomplishment, but you must *educate* him yourself. You not only ought to do it, but you *must* do it, whether you intend it or no. As education is a thing necessary for all : for the poor and for the rich, for the illiterate as well as for the learned; providence has not made it dependent upon systems, uncertain, operose, and difficult of investigation. It is not necessary, with Rousseau and Madame de Genlis, to devote to the education of one child, the talents and the time of a number of grown men; to surround him with an artificial world; and to counteract, by maxims, the natural tendencies of the situation he is placed in in society. Every one has time to educate his child;—the poor man educates him while working in his cottage; the man of business while employed in his counting-house.

Do we see a father who is diligent in his profession, domestic in his habits, whose house is the resort of well-informed intelligent people; a mother, whose time is usefully filled, whose attention to her duties secures esteem, and whose amiable manners attract affection? Do not be solicitous, respectable couple, about the moral education of your offspring: do not be uneasy because you cannot surround them with the apparatus of books and systems; or fancy you must retire from the world to devote yourselves to their improvement. In *your world* they are brought up much better than they could be under any plan of factitious education which you could provide for them; they will imbibe affection from your caresses, taste from your conversation, urbanity from the commerce of your society, and mutual love from your example.

Do not regret that you are not rich enough to provide tutors and governors, to watch his steps with sedulous and servile anxiety, and furnish him with maxims, it is morally impossible he should act upon when grown up. Do not you see how seldom this over-culture produces its effect, and how many shining and excellent characters start up every day from the bosom of obscurity, with scarcely any care at all.

Are children then to be neglected? surely not: but having given them the instruction and accomplishments which their situation in life requires, let us reject superfluous solicitude, and trust that their characters will form themselves from the spontaneous influence of *good examples*, and circumstances, which impel them to useful action.—*Barbauld.*

It is of consequence to distinguish between slow and sluggish attention. Sometimes children appear stupid and heavy, when they are absolutely exhausted by too great efforts of attention; at other times they have something like the same dulness of aspect, before they have any thing to fatigue them, merely from their not having yet awakened themselves to business. We must be certain of our pupil's state of mind before we proceed. If he be incapaciated from fatigue, let him rest; if he be torpid, rouse him with a rattling peel of thunder; but be sure that you have not, as it has been said of Jupiter, recourse to your thunder only when you are in the wrong. Some preceptors scold when they cannot explain, and grow angry in proportion to the fatigue they see expressed in the counte-

nance of their unhappy pupils. If a timid child foresees that an explanation will probably end in a philippic, he cannot fix his attention, he is anticipating the evil of anger, instead of listening to your demonstrations; and he says "yes, yes; I see, I know, I understand," with trembling eagerness, whilst through the mist and confusion of his fears he can scarcely see or hear, much less understand any thing. If you mistake the confusion and fatigue of terror, for inattention or indolence, and press your pupil to further exertions, you will confirm, instead of curing his stupidity. You must diminish his fear before you can increase his attention. With children who are thus, from timid anxiety to please, disposed to exert their faculties too much, it is obvious that no excitation should be used, but every playful, every affectionate means should be employed to dissipate their apprehensions.

Abstraction, or the power of withdrawing the attention from all external objects, and concentrating it upon some particular set of ideas, we admire as one of the most difficult exercises of the philosopher. Yet we may surely educate children to this habit, as it perhaps depends entirely upon practice. When we are very much interested upon any subject, we attend to it exclusively, and without any effort we surmount all petty interposing interruptions.

In the same manner children, by their eager looks, and their unaffected absence to all external circumstances, show when they are thoroughly interested by any story that is told with eloquence suited to their age. When we would teach them to attend

in the midst of noise and interruptions, we should therefore begin by talking to them about things which we are sure will please them; by degrees we may speak on less captivating subjects, when we perceive that the habit of beginning to listen with an expectation of pleasure is formed.

Whenever a child happens to be intent upon any favourite amusement, or when he is reading any very entertaining book, we may increase the busy hum round him, we may make what bustle we please, he will probably continue attentive; it is useful therefore to give him such amusements and such books when there is a noise or bustle in the room, because then he will learn to disregard all interruptions; and when this habit is formed, he may even read less amusing books in the same company, without being interrupted by the usual noises*.

Great care should be taken not to make children attend to any one subject for so long a time together, as to compel them to relieve themselves by some awkward trick, such as kicking the legs, swinging the

* Besides the excellent methods here recommended for teaching children this useful habit, their parents and all those engaged in their education should set them the example by pursuing their studies without appearing disturbed by the noise of the children, when playing in the same room. But if young people are required to be perfectly still and quiet whenever their parents or masters are reading or writing, they will naturally conclude that it is impossible for any one to abstract their attention from external objects. They will therefore expect the same degree of silence to be observed when they are taking their lessons, and will consider any kind of interruption as a sufficient excuse for their carelessness and inattention. *Ed.*

head, &c. Bodily exercise should always follow that state of rest in which the pupils ought to keep themselves whilst they attend.

Young people who have found by experience that they cannot remember half of what is forced on their attention, become extremely diffident of their own capacities. With such timid tempers, we should expect but little from each effort, but whatever is attempted, should be certainly within their attainment, and success will encourage the most timid humility.

Much care and judgment are necessary to cultivate the disposition which infants show to exercise their senses, so as neither to suffer them to become indolent and torpid from want of proper objects to occupy their attention, nor yet to exhaust their senses by continual excitation. By ill-timed restraints or injudicious incitements, the nurse frequently renders the child obstinate or passionate. An infant should never be interrupted in its operation: whilst it wishes to use its hands we should not be impatient to make it walk, &c. When children are busily trying experiments upon objects within their reach, we should not by way of saving them trouble, break the course of their ideas and totally prevent them from acquiring knowledge by their own experience. Without interrupting a child in the moment of action, proper care might be taken, previously to remove out of its way those things that might really hurt it; but this care should not teach the child cowardice. It is better that a child should tumble down, or burn its fingers, than that it should not learn the use of its limbs or senses.

It has been the fashion of late to attempt teaching every thing to children in play; but this system cannot

be pursued beyond certain bounds, without many inconveniencies. The habit of being amused not only increases the desire for amusement, but it even lessens the relief for pleasure, so that the mind becomes passive and indolent, and a course of perpetually increasing stimulus is necessary to awaken attention. The truth is, that useful knowledge cannot be obtained without labour, that attention long continued is laborious, but that without this labour, nothing excellent can be accomplished. Excite a child to attend in earnest for a short time, his mind will be less fatigued, and his understanding will be more improved, than if he had exerted but half the energy twice as long; the degree of pain which he may have felt, will be amply and properly compensated by his success; this will not be an arbitrary variable reward, but one within his own power, and that can be ascertained by his own feelings. Here is no deceit practised; no illusion; the same course of conduct may be regularly pursued through the whole of his education, and his confidence in his tutor will progressively encrease. On the contrary, if to entice him to enter the paths of knowledge, we strew them with flowers, how will he feel when he must force his way through thorns and briars? There is a material difference between teaching children in play, and making learning a task; in the one case we associate factitious pleasure, in the other factitious pain, with the object; both produce pernicious effects upon the temper, and retard the natural progress of the understanding.

Children are often much injured by the foolish flattery of friends, who wish by this means to please the parents. Parents should never let the fear of offending their friends make them neglect to put a stop to this or any other kind of improper conversation. If they cannot succeed, they may find some employment for their children, or send them at once into another room, and tell them plainly that they do so because they have something to say they do not wish them to hear, which is much better than to make false excuses to get rid of their company, or begin whispering and disputing in their presence.

The association of ideas is generally very strong in young children, and their little fears and dislikes often arise from small causes, which it is often difficult to discover; and many of those fits of crying which appear to arise solely from ill-humour are occasioned by association. When these are suffered to become habitual, they are extremely difficult to conquer: it is therefore best to conquer them as soon as possible. If a child has, by any accident, been disposed to cry at particular times in the day without any obvious cause, we should at those hours engage his attention, occupy him, change the room he is in, or by any new circumstance break his habits. It will require some penetration to distinguish between involuntary tears, and tears of caprice: but even when children are really cross, it is not, whilst they are very young, prudent to let them wear out their ill-humour, as some people do, in total neglect. Children when they are left to weep in solitude, often continue in woe a considerable length of time, till they quite forget the

original complaint, and they continue their convulsive sobs and whining note of distress, purely from inability to stop themselves.

Thus habits of ill-humour are contracted; it is better by a little well-timed excitation to turn the course of a child's thoughts, and to make him forget his trivial miseries. "The tear forgot as soon as shed," is far better, than the peevish whine, or sullen lowering brow, which proclaims the unconquered spirit of discontent.

Obedience has often been called the virtue of childhood. How far it is entitled to the name of virtue, we need not at present stop to examine; obedience is expected from children, long before they can reason upon the justice of our commands; consequently it must be taught as a habit. By associating pleasure with those things which we first desire children to do, we should make them necessarily like to obey; on the contrary, if we begin by ordering them to do what is difficult and disagreeable to them, they must dislike obedience. Bid a hungry boy eat apple-pie, desire him to go to bed when you see him yawn with fatigue, and by such seasonable commands, you will soon form associations of pleasure in his mind with the voice and tone of authority. This tone should never be threatening or alarming; it should be gentle, but decided. Whenever it becomes necessary that a child should do what he feels disagreeable, it is better to make him submit at once to necessity, than to create any doubt or struggle in his mind, by leaving him a possibility of resistance. If you entreat, you give the child an idea that he has it in his power to re-

fuse you; if you command, and he does not instantly obey, you hazard your authority. Do not therefore use the absolute tone, till the habit of obedience is well established in the child's mind. When your commands have been regularly repeated, and a child finds their is no hope of evading them, they will, even in new circumstances, have the power of compelling obedience.

Whenever we desire a child to do any thing, we should be perfectly certain, not only that it is a thing which he is capable of doing, but also that it is something we can, in case it comes to that ultimate argument, force him to do.

You cannot oblige a child to stand up if he has a mind to sit down; or to walk if he does not chuse to exert his muscles for that purpose; but you can absolutely prevent him from touching any thing you have desired him not to meddle with, by your superior strength. It is best then to begin with prohibitions, and with such prohibitions as you can and will steadily persevere to enforce; but as even the enforcing the observance of a variety of prohibitions will require constant unremitting attention, it will, for your own sake, be most prudent to issue as few edicts as possible, and to be sparing in the use of the imperative mood. It will cost you much less trouble to arrange things so that children cannot do mischief, than to trust to the use of laws. Thus it is easier to remove china or pictures out of the reach of a child, than to be constantly telling him not to touch them.

Rousseau has formed a false idea of the pleasures of liberty with regard to children. Children have not

our abstract ideas of the pleasures of liberty, they do not until they have suffered from ill-judged restraints, feel any strong desire to exercise what we call free will: liberty is with them the liberty of doing certain specific things which they have found to be agreeable; liberty is not the general idea of Pleasure in doing whatever they *Will* to do.

The gratification of the senses, and the desire of bodily exercise ought never to be unnecessarily restrained. Our pupils should distinctly perceive that we wish to make them happy, and every instance, in which they discover that obedience has really made them happier, will be more in our favour, than all the lectures we could preach. Children who have experienced that submission to the will of others, has constantly made them unhappy, will necessarily, by reasoning inversely, imagine that felicity consists in following their own free will.

Children are often confirmed in faults by the imprudent custom that some parents have, of settling early in life, that such a disposition is natural to such a child, that cunning perhaps is the characteristic of one, and caprice of another. This general odium oppresses and dispirits: and such children think it in vain to strive against nature, particularly as they do not clearly understand what is meant by nature.

The imaginations of children should not be filled with prospects of future enjoyments. The mind of a child who is constantly looking forward to some new toy, or some reward, is never at peace. As soon as he awakes in the morning, he recollects some promised blessing, and till the happy moment arrives, he is

wretched in impatience: at breakfast he is to be blessed with some new toy, and when tired of that, he is to be blessed with some sweet pudding at dinner, or with sitting up half an hour later at night than his usual bed-time. Endeavour to find some occupation to amuse him, you will not easily succeed, for he will still anticipate what you are going to say or do by "What will come next."—*Edgeworth.*

There is a custom among teachers, which is not more right for being common; they are apt to bestow an undue proportion of pains on children of the best capacity, as if only geniuses were worthy of attention. They should reflect that in moderate talents carefully cultivated, we are perhaps to look for the chief happiness and virtue of society. And when a mother feels disposed to repine, that her family is not likely to exhibit a group of future wits and growing beauties, let her console herself by looking abroad into the world, where she will quickly perceive that the monopoly of happiness is not engrossed by beauty, nor that of virtue by genius. A girl who has docility will seldom be found to want understanding sufficient for all the purposes of a useful, a happy, and a pious life. And it is wrong for parents to set out with too sanguine dependence on the figure their children are to make in life, as it is unreasonable to be discouraged at every disappointment.

While due praise ought not to be withholden from the improved methods of communicating the elements of knowledge, yet is there not some danger

that our very advantages may lead us into error, by causing us to repose so confidently on the multiplied helps which facilitate the entrance into learning, as to render our pupils superficial, through the very facility of acquirement. Where so much is done for them, may they not be led to do too little for themselves? and besides that exertion may slacken for want of a spur, may there not be a moral disadvantage in possessing them with the notion, that learning may be acquired without diligence and without labour?

Parents should accustom their children to pass at once from serious business, to active and animated recreation: they should carefully preserve them from those long and torpid intervals between both, that languid indolence and spiritless trifling, which wears out such large portions of life in both young and old.

The following passage is taken from "*Fellowes' Picture of Christian Philosophy.*"

The strange antipathies, hallucinations, or false and preposterous combinations of ideas, which we may frequently observe among our fellow-creatures, seem for the most part to be the result of early associations. When sensations of a very lively nature have once been felt in the sensorium, their influence is likely to remain; and reason often in vain attempts to abate it. In this case, reason is usually found a feeble adversary to sensation. In childhood the power of sensation is stronger than that of reason; but as reason gradually unfolds its energies, the power of sensation becomes less, that of reason greater; except

in those particular instances, in which sensation, aided by the adventitious force of some extraordinary incidental impressions, gains an ascendant over the reason, from which the latter can never afterwards accomplish its deliverance. Thus, when young people have been frightened, through the folly of their mothers or their nurses, by the terrific tales of apparitions, and have by this means had the sensation of fear powerfully excited, they can seldom, as they grow up, break the spell of those terrible illusions. The sensation of terror, strong and over-bearing, palsies the exertions of the reason, and produces, under particular circumstances, a deplorable state of mental imbecility, which precludes the power of counteracting the hallucinations of the fancy by the energy of intellect. How does fancy make fools of us all! Even the aspiring genius of philosophy has been sometimes crushed into cowardice by its vain and illusory shadows.

We are liable to be ruled by the influence of incidents and impressions which we have forgotten; or, in other words, sensations are subject to revival by association, when the causes which first produced them are remembered no longer. Who then can calculate the power of incidental impressions? And how studious ought those who have the care of children to be, that no impressions be made on their minds, which, as the very sagacious author of Zoonomia has observed, may bias their affections, or mislead their judgment to the end of their lives. See Zoonom. ii. 386. Education, as far as it respects the formation of habits, cannot be begun too early. Habits which

beget peevish and unsociable tempers, and which tend to moral depravity by being associated with malevolence, are probably often formed, by the mismanagement of mothers and nurses, in the first period of childhood. At that period the faculty of association is most alive and vigorous; and according to its peculiar determination, usually influences the temper and the character of man to the last of his days.

How many useful lessons might the preceptors of youth learn from meditating deeply on the power and influence of early associations! How subservient might they render them to the cause of science and of benevolence! The evil effects of early impressions are readily seen; but a wise system of education would counteract the bad, and promote the good. We should be particularly solicitous to ingraft into the heart, while it is yet incorrupt and innocent, habits of benevolence; which might readily be affected, by taking advantage of little incidents and casual occurrences, to connect the practice of benevolence with the vivacity of pleasurable sensation; and which would be subject to revival by association, when the incidents which first excited it were forgotten. Were pleasurable feelings connected with the idea of benevolence, at a very early period, and before the love of sensual or selfish pleasure had made very deep impression on the heart, so as to counteract the growth of the amiable sympathies, *the affections would receive a forcible and originally-virtuous bias, which the future intercourse with, or experience of the ordinary selfishness of mankind might modify, but would never destroy.—More.*

The more you can teach your pupil by conversation instead of books, the better, as it generally makes a deeper impression. If we compare books to the rays of the sun, conversation will be those rays converged to a focus. Another advantage arising from this mode of instruction is, that it may be given in the open air; and I am much in doubt, whether, from the intimate connexion between the mind and body, the exercise of the limbs may not contribute, at least in our earlier years, to keep up the proper tone and vigour of the mental faculty. The many long hours of sedentary toil consumed by boys at school can hardly find an advocate in the friend of nature and of youth.

Northmore.

A parent who feels a tender affection for his children should make them acquainted with the dangers that threaten us, and ask them, how they would ward them off, or how they would extricate themselves. He should not content himself with this: he should give them practical instructions, and teach his children to act, as if the danger and inconvenience were really present.

Thus at the alarm of fire we start from our sleep, tremble with fear, and know not what to do. The only way of preventing this is, to anticipate such a danger, lay down a proper plan of proceeding, and frequently act it over, as if it really happened. A cautious parent, therefore, will often converse with his children on this fearful event, render it familiar to

their minds, instruct them what first they ought to do, how to provide for their own security, what they should endeavour to save, &c. according to the local circumstances of his house and family; and the imminence of the danger.

But verbal instructions are not sufficient;—this business requires active practice. Accordingly, I would sometimes rouse my children from their sleep at midnight, and let them perform every thing requisite in case of a real fire. This may seem hard; but is it not in reality affectionate care? Can it be expected that children should act properly in such an emergency, unless they be in some degree prepared for it?

German.

During the first five or six years of life all scholastic tuition is not only useless but hurtful; while these attempts at premature acquirements incontestably evince that the guardians guilty of such frivolities are by no means acquainted with human nature. Hence I venture to term it a positive crime against Nature, when conceited pedagogues or ignorant parents determine upon giving their children an early and learned education. I cannot without emotions of pity behold the wretched pride of those who aim at producing literary prodigies in their tender offspring, in order to boast of them in the company of their friends during the exhibition of acquirements, which are but loosely connected in the tortured recesses of the memory. Such a scene affects my organs of sight and hearing

in a manner similar to that which is frequently the consequence of an overloaded stomach. But the ill-fated child is nevertheless burthened with fulsome praise, on account of its astonishing abilities; so that independently of the mischief done to its constitution, a sure foundation is laid for pride and vanity: thus the art of corrupting both mind and body appears to have been reduced to a system.

The power of reflection is by such preposterous trials exerted at the expense of health, digestion is necessarily impaired, and the body is deprived of the most essential particles of nutriment: hence arise vitiated humours, excessive mental and corporeal debility, and all the bad consequences resulting from such a preternatural state. Thus, I have had frequent opportunities of remarking, that the health of young people becomes obviously affected: they imperceptibly lose their usual appetite, and consequently experience a reduction of muscular strength: they are also deprived of that peculiar juvenile sprightliness which no philosophy can replace, and acquire a prematurely grave countenance, such as is characteristic of children educated according to this absurd plan.

But it will be asked, whether such children as display a peculiar capacity for learning, and a propensity to reflect upon subjects of inquiry, ought not to be sent to school, and habituated to exercises of the memory at an earlier age than others, because they find no difficulty in their tasks. Consistently with my ideas, I cannot but answer in the negative: though it should be asserted, that such a child may in a short time acquire great literary attainments. Nay,

the very opposite plan ought to be pursued; for that early maturity of the mind certainly borders on disease. Hence it would be more prudent to check so forward a pupil with judgment, abridge his school-hours, and employ him more with bodily than mental exercise. A boy of this description should be encouraged in manual labour, a girl in knitting, sewing, or, which is still better, in similar pursuits as her brother; because I cannot persuade myself, that any distinction between the sexes is, at this period of their lives, founded on reason.

Perhaps it would be more advisable to make no positive attempts at cultivating the senses and understanding of children previous to the fourth year of their age. Instead of exciting their desire of knowledge, and teaching them a variety of new things, they might be amused by playing in company with others of a similar age, and their questions should be either simply answered, or, if improper, evaded by changing the subject. Let them rejoice in their existence, without troubling their memory; for, by improving and fortifying the body as the organ of the mind, we may the better prepare them for their future intellectual attainments.

It is seriously to be lamented, that erudition from books is inculcated at so early a period of life, that on every subject of knowledge the human mind receives a foreign impression, that we learn more by heart than by original reflection, and generally believe on the assertion of others, what should be admitted only in consequence of previous self-conviction: thus we

sacrifice the originality of character at the shrine of authority.

For these reasons nurses ought not to be suffered to supply children with answers to questions addressed to them by others. If they are unable to give a pertinent reply, or at least an answer conformable to their own ideas, it would be more proper for them to remain silent; for all mechanical prattling serves no useful purpose. Children frequently consider things in a light very different from that in which they appear to adults; and their notions are sometimes truly ludicrous: yet, these being their *peculiar* ideas, we have no right to substitute our own.—*Struve.*

Many parents feel an invincible desire to improve the infantine mind at an age, when such attempts cannot be realized without producing consequences felt by the child during the whole of its life; they are anxious to exhibit the progress made by forward children in reading, in history, geography, arithmetic, &c. not considering that every premature exertion is attended with the most dangerous effects. Thus the access of the fluids towards the head is promoted, premature irritability of the whole nervous system and a tendency to spasmodic strictures are thereby occasioned, digestion is likewise impaired, or rendered weak and inactive for life, and, lastly, early consumption, or dropsy of the head, terminates the calamitous scene.—*Dr. Willich.*

Extract from *Dr. Currie's Life of Burns.*

That the bent of every man's mind should be followed in his education and in his destination in life, is a maxim which has been often repeated, but which cannot be admitted without many restrictions. It may be generally true when applied to weak minds, which being capable of little, must be encouraged and strengthened in the feeble impulses by which that little is produced. But where indulgent nature has bestowed her gifts with a liberal hand, the very reverse of this maxim ought frequently to be the rule of conduct. In minds of a higher order, the object of instruction and of discipline is very often to restrain, rather than to impel; to curb the impulses of imagination, so that the passions also may be kept under controul. Hence the advantages, even in a moral point of view, of studies of a severer nature, which, while they inform the understanding, employ the volition, that regulating power of the mind, which like all other faculties is strengthened by exercise, and on the superiority of which, virtue, happiness, and honourable fame, are wholly dependent.

Hence also the advantage of regular and constant application, which aids the voluntary power by the production of habits, so necessary to the support of order and virtue, and so difficult to be formed in the temperament of genius.

The man who is so endowed and so regulated, may pursue his course with confidence in almost any of the various walks of life, which choice or accident shall open to him; and provided he employs the talents he

has cultivated, may hope for such imperfect happiness and such limited success, as are reasonably to be expected from human exertions.

If these observations be founded in truth, they may lead to practical consequences of some importance. It has been too much the custom to consider the possession of poetical talents, as excluding the possibility of application to the severer branches of study, and as in some degree incapacitating the possessor from attaining those habits, and from bestowing that attention which are necessary to success in the details of business, and in the engagements of active life. It has been common for persons conscious of such talents, to look with a sort of disdain on other kinds of intellectual excellence, and to consider themselves as in some degree absolved from those rules of prudence by which humbler minds are restricted. They are too much disposed to abandon themselves to their own sensations, and to suffer life to pass away without regular exertion or settled purpose.

But though men of genius are generally prone to indolence, with them indolence and unhappiness are in a more especial manner allied. The unbidden splendours of imagination may indeed at times irradiate the gloom which inactivity produces; but such visions, though bright, are transient, and serve to cast the realities of life into deeper shade. In bestowing great talents nature seems very generally to have imposed on the possessor the necessity of exertion if he would escape wretchedness. Better for him than sloth, toils the most painful, or adventures the most hazardous. Happier to him than idleness, were the condition of *the peasant*, earning with incessant labour his scanty

food; or that of the sailor, though hanging on the yard-arm, and wrestling with the hurricane.

While we contemplate with considerable pleasure the improvements that have taken place in the conduct of domestic education, while we see parents anxious to guard their tender offspring from the baneful influence of bad precepts and bad examples, how sincerely must we lament, that their labours are so often undermined by the secret influence of ignorant or unprincipled domestics. That this too frequently occurs is universally acknowledged, but no good plan has hitherto been suggested, by which the evil can be entirely obviated.

Some modern writers have recommended that children should be forbidden ever to speak to servants, and would have houses so constructed that they might never casually meet; but this is practicable only in opulent families, and would certainly inspire children with the most insufferable pride, which would lead them to treat their inferiours with haughtiness and contempt.

Prohibitions, by exciting curiosity, encrease the mischief they are intended to prevent.

"He thank'd her care, yet day by day
"His bosom burn'd to disobey,
"And every time the well he saw,
"Scorn'd in his heart the foolish law;
"Near and more near each day he drew,
"And long'd to try the dangerous view." GAY.

Thus would the child be drawn into a clandestine intercourse with the servants, and at length with reason exclaim,

> " I ne'er had been in this condition,
> " But for my mother's prohibition."

In most families it is perhaps impossible to prevent children from occasionally mixing with the domestics. Let us content ourselves therefore with inquiring how the purity of their morals may be most effectually preserved; nor should we fear their acquiring vulgar language or speaking bad grammar, since these habits are easily corrected, when they quit the nursery and become constant inmates of the parlour.

That " law is the mother of crimes" is perhaps in no instance more true, than in regard to children and servants. Instead therefore of enacting a number of laws which will be either forgotten or disregarded, is it not preferable to make few, or if possible no laws, that neither children nor servants may be tempted to break them? The principal evil to be apprehended in suffering children to associate with servants is, that they may learn lying, deceit, and secrecy, through the endeavours of the latter, to win their affections by indulging them in things forbidden by the parents. Where children are healthy, therefore, I would advise parents to make no prohibitions with regard to food, these rules being seldom strictly adhered to; nor would it be a great evil, were a child sometimes made sick by the imprudence of his nursery-maid, as this would probably render him cautious not to eat too much another time.

Attention to diet is undoubtedly of the greatest importance in sickness, on which account in critical cases mothers should scarcely leave their children a moment while awake, unless some careful friend remain in the room.

Children however should undoubtedly be as much as possible with their parents, whose society they will prefer to any other, if not unreasonably restrained. But since there are many occasions, when little children must necessarily be left in the care of a nursery-maid, it is very desirable she should be fond of them and treat them kindly, which cannot be expected where the unnatural distinctions above alluded to are established.

These observations are chiefly applicable to children under ten years of age, for as they grow older, if accustomed to associate with intelligent and well-bred people, they will generally prefer such society to that of their inferiours. Should they however discover a taste for gossipping with the servants, it may then be necessary for the parents to enter into an explanation on the subject, and tell them that society being divided into different classes, it is proper to associate with those who have received a similar education with ourselves, rather than with those who are either very much below, or very much above us, though they may all be equally good characters.

Parents should also be careful to set their children a good example by treating their servants with attention and kindness, but should avoid familiarity of manner when speaking to them, and as children generally imitate those with whom they pass most of

their time, this conduct will make a deeper impression than any regular instruction on the subject.

When children are five or six years old they usually grow tired of playing all day; and when they cannot be amused out of doors, saunter about for want of some active pursuit. This shows that it is time to give them some regular employment, that may occupy them part of every day. At first, however, they should not be confined above half an hour at a time, till by degrees habits of industry will be formed, and they will feel themselves so much happier for having the day regularly divided between business and play, that they will even dread the idea of a holiday.

Children may soon be brought to spend two or three half hours every day at business; but their time should not be wholly taken up in learning to read, lest they be set against it. Girls should be taught needle-work, and boys may make stay-laces or cabbage-nets, while too young to draw or write. There appears to be a great degree of injustice in suffering boys to play about while their poor sisters are confined to needle-work, and as there should be as much equality as possible kept up between brothers and sisters, their hours of recreation should be the same.

Where children are uncommonly slow of apprehension, and there is reason to fear a defect in their intellects, they should not be required to apply long together to study. Parents should be contented merely to teach them reading, writing, common arithmetic, a little geography, (and needle-work if girls,) without attempting any foreign language, grammar, history, or

the arts and sciences. If their stupidity be owing to indolence and want of application, they will perhaps improve themselves by their own exertions, when they grow up and feel their deficiency; but if it arise from a real want of capacity, they will never make any progress in learning, and all the pains you take to instill it into them will not only be thrown away, but there is a danger that it may perplex their minds and destroy what little common-sense they possess. At all events cultivate in them habits of industry and activity, if it be only by employing them in knitting, netting, making stay-laces, or spinning, and by degrees you may perhaps persuade them to apply to other objects.

If they are incapable of learning foreign languages, it is needless to puzzle them with English grammar, but they may be taught to write and spell tolerably correct by writing from dictation, after which the spelling may be corrected, and the faults explained to them.

Young people should not be too narrowly watched, but be occasionally suffered to consider themselves as free agents, and try the strength of their own powers: if they sometimes fall into errors, this will teach them humility with respect to themselves and candour toward others.

The following passage from *Mrs. Radcliffe's Romance of the Forest*, contains so excellent a lesson to all parents on this subject, that I shall extract it for the benefit of those who may not have met with it before.—"It was the happiness of La Luc to see his children "happy, and in one of his excursions to Geneva he

" bought Clara a lute. She received it with much " gratitude, and having learned one air, she hastened to " her favourite acaias and played it again and again, " till she forgot every thing besides. Her little do- " mestic duties, her books, her drawing, even the hour " which her father dedicated to her improvement, " even this hour passed unheeded by; La Luc suffered " it to pass. Madame was displeased that her niece " neglected her domestic duties, and wished to reprove " her, but La Luc begged she would be silent. ' Let " experience teach her her error,' said he, ' precept " seldom brings conviction to young minds:' Madame " objected that experience was a slow teacher. ' It is " a sure one,' replied La Luc, ' and it is not un- " frequently the quickest of all teachers: when it can- " not lead us into serious evil, it is well to trust it.' " The second day passed with Clara as the first, and " the third as the second. She could now play seve- " ral tunes; she came to her father and repeated what " she had learned.

" At supper the cream was not dressed, and there " was no fruit on the table. La Luc enquired the rea- " son; Clara recollected it and blushed. She observed " that her brother was absent, but nothing was said. " Towards the conclusion of the repast he appeared; his " countenance expressed unusual satisfaction, but he " seated himself in silence. Clara inquired what had de- " tained him from supper, and learned that he had been " to visit a sick family in the neighbourhood, with the " weekly allowance which her father gave him. La " Luc had entrusted the care of this family to his daugh- " ter, and it was her duty to have carried them this

" little allowance on the preceeding day, but she had
" forgotten every thing but her music.

" ' How did you find the woman?' said La Luc:
" ' Worse Sir,' replied his son; ' for her medicines
" had not been regularly given, and the children had
" had little or no food to-day.' Clara was shocked;
" ' no food to-day!' said she to herself, ' and I have
" been playing all day on my lute!' Her father did not
" seem to observe her emotion, but turned to his son,
" ' I left her better,' said the latter, ' the medicines I
" carried eased her pain, and I had the pleasure to see
" her children make a joyful supper.'

" Clara perhaps for the first time in her life envied
" him his pleasure; her heart was full, and she sat si-
" lent. ' No food to-day,' thought she! She retired
" pensive to her chamber. The sweet serenity with
" which she usually went to rest was vanished, for she
" could no longer reflect on the past day with satisfaction.

" ' What a pity,' said she, ' that what is so pleasant
" should be the cause of so much pain; this lute is my
" delight and my torment.' This reflection occasioned
" her much internal debate; but before she could come
" to any resolution upon the point, she fell asleep.

" She awoke very early in the morning, and impa-
" tiently watched the progress of the dawn. The sun
" at length appearing, she arose, and determining to
" make full atonement for the former neglect, hastened
" to the cottage. When she returned, her counte-
" nance had resumed its usual serenity. She resolved
" however not to touch her lute to-day.

" She attended her father in the library at the usual
" hour, and learned from his discourse with her brother
" on *what had been* read the two preceding days, that

" she had lost much entertaining knowledge. She re-
" quested her father would inform her what the con-
" versation alluded to; but he calmly replied, that she
" had preferred another amusement at the time when
" the subject was discussed, and must therefore content
" herself with ignorance. ' You would reap the re-
" wards of study from the amusements of idleness,' said
" he; ' learn to be reasonable—do not expect to unite
" inconsistencies.'

" Clara felt the justness of this rebuke, and remem-
" bered her lute. ' What mischief has it occasioned,'
" sighed she! ' Yes, I am determined not to touch it
" at all this day. I will prove that I am able to con-
" troul my inclinations, when I see it necessary so to
" do.' Thus resolving she applied herself to study
" with more than usual assiduity.

" She adhered to her resolution, and towards the
" close of day went into the garden to amuse herself.
" The evening was still and uncommonly beautiful. No-
" thing was heard but the faint shivering of the leaves
" and the distant murmurs of the torrents that rolled
" among the cliffs. As she saw the last rays of light
" gleam upon the water, whose surface was not curled
" by the lightest breeze, she sighed, ' Oh! how en-
" chanting would be the sound of my lute at this mo-
" ment, on this spot, and when every thing is so still
" around me!'

" The temptation was too powerful for the resolution
" of Clara; she ran to the chateau, returned with the
" instrument to her dear acaias, and beneath the shade
" continued to play till the surrounding objects faded
" in darkness from her sight. But the moon arose, and
" shedding a trembling lustre on the lake made the

" scene more captivating than ever. It was impossible " to quit so delightful a spot: Clara was perfectly en- " chanted: no! nothing was ever so delightful as to " play on the lute beneath her acaias on the margin of " the lake by moon-light. When she returned to the " chateau, supper was over. La Luc had observed Cla- " ra and would not suffer her to be interrupted. When " the enthusiasm of the hour was passed, she recollect- " ed that she had broken her resolution, and the reflec- " tion gave her pain. ' I prided myself on controuling " my inclinations,' said she, ' and I have weakly yield- " ed to their direction. But what evil have I incurred " by indulging them this evening? I have neglected " no duty, for I had none to perform. Of what then " have I to accuse myself? It would have been absurd " to have kept my resolution and denied myself a plea- " sure, when there appeared no reason for this self-de- " nial.'

" She paused, not quite satisfied with this reasoning. " Suddenly resuming her inquiry, ' but how,' said she, " ' am I certain that I should have resisted my incli- " nations if there had been a reason for opposing them? " If the poor family whom I neglected yesterday had " been unsupplied to-day, I fear I should again have for- " gotten them, while I played on my lute on the banks " of the lake.' She then recollected all that her father " had at different times said on the subject of self- " command, and she felt some pain. ' No,' said she, " ' if I do not consider that to preserve a resolution, " which I have once solemnly formed, is a sufficient " reason to controul my inclinations, I fear no other " motive would long restrain me.' I seriously deter- " mined not to touch my lute the whole day, and I have

" broken my resolution. To-morrow perhaps I may " be tempted to neglect some duty, for I have disco- " vered that I cannot rely on my prudence. Since I " cannot conquer temptation, I will fly from it." On " the following morning she brought her lute to La " Luc and begged he would receive it again, or at " least keep it till she had taught her inclinations to " submit to controul.

" The heart of La Luc swelled as she spoke: ' No " Clara,' said he, ' it is unnecessary that I should re- " ceive your lute; the sacrifice you would make " proves you worthy of my confidence. Take back " the instrument; since you have sufficient resolution " to resign it when it leads you from duty, I doubt not " that you will be able to controul its influence now " that it is restored to you."

CHAPTER IV.

Rewards and Punishments.

PUNISHING children with a rod, is in my opinion a very bad method, as it does not contribute to the mastery of our natural propensity to indulge corporeal and present pleasure, and to avoid pain at any rate; but rather encourages it, and thereby strengthens that in us, which is the root from whence spring all vicious actions and the irregularities of life. For from what other motive but of sensual pleasure and

pain does a child act, who drags at his book against his inclinations, or abstains from eating unwholesome fruits that he takes pleasure in, only out of fear of whipping? He in this only prefers the greater corporeal pleasure, or avoids the greater corporeal pain. Whatever a child is whipped and chid about, he will naturally dislike, even if it were only a pleasant recreation. Offensive circumstances infect innocent things which they are joined with, and the very sight of a cup wherein any one uses to take nauseous physic turns his stomach, so that nothing will relish out of it, though the cup be never so clean or well shaped, and of the richest materials. Slavish discipline makes a slavish temper. The child submits and dissembles obedience, whilst the fear of the rod hangs over him, but when that is removed, he gives the greater scope to his natural inclination, which by this way is not at all altered, but on the contrary heightened and increased in him, and after such restraint breaks out usually with the more violence. If severity carried to the highest pitch does prevail, and works a cure upon the present unruly distemper, it is often by bringing in the room of it a worse and more dangerous disease, by breaking the mind; and then, though he may please silly people who commend tame unactive children, because they make no noise, nor give them any trouble, yet at last he will prove as uncomfortable a thing to his friends, as he will be all his life an useless thing to himself and others.

On the other hand, to flatter children by rewards that are pleasant to them is to be carefully avoided; for by promising them sugar-plumbs, money, and some new *article* of dress, is to teach them slavery,

pride, or covetousness, &c. For in this way, flattering those wrong inclinations which they should restrain and suppress, they lay the foundation of those future vices, which cannot be avoided but by curbing our desires, and accustoming them early to submit to reason.

Shame in children has the same place that modesty has in women, which cannot be kept and often transgressed against. And as to the apprehension of displeasure in the parents, that will come to be very insignificant, if the marks of that displeasure quietly cease, and a few blows fully expiate. Parents should well consider what faults in their children are weighty enough to deserve the declaration of anger, but when their displeasure is once declared, to a degree that carries any punishment with it, they ought not presently to lay by the severity of their brow, but to restore their children to their former grace with some difficulty, and delay a full reconciliation till their entire conformity makes good their amendment. If this be not so ordered, punishment will by familiarity, become a mere thing of course, and lose all its influence; offending, being chastised, and then forgiven, will be thought as natural and easy, as noon, night and morning, follow one another.

Be careful before you punish a child for obstinacy, that his fault really arises from wilfulness, and not from childishness or inability to do what you bid him. That your words may always carry weight and authority with them, if it should happen upon any occasion that you bid him leave off the doing of even childish *things*, you must be sure always to carry the point and

not let him have the mastery. But yet I say, I would have the father seldom interpose his authority and command in those cases, or in any other, but such as have a tendency to vicious habits.

Children at a very early age can distinguish between what is reasonable, and what is unreasonable or unjust in your behaviour towards them. They should therefore be treated as rational creatures, and be made sensible by the mildness of your carriage and the composure even in your correction of them, that what you do is reasonable in you, and useful and necessary for them; and that it is not out of caprice, passion, or fancy that you command or forbid them any thing. This they are capable of understanding, and there is no virtue they should be exacted to perform, nor fault they should be kept from, which I do not think they may be convinced of; but it must be by such reasons as their age and understanding are capable of, and those proposed in a very few and plain words.

Any mischiefs or harms that come by play, inadvertency, or ignorance, and were not known to be harms or designed for mischief's sake, though they may perhaps be sometimes of considerable damage, yet are not at all, or but very gently to be taken notice of. I cannot too often inculcate that whatever miscarriage a child is guilty of, whatever be the consequence of it, the thing to be regarded in taking notice of it is only what root it springs from, and what habit it is likely to establish; and to that the correction ought to be directed, and the child not to suffer any punishment for a harm which may have come by his play and inadvertency.

Nothing but obstinacy should meet with any imperiousness or rough usage. All other faults should be corrected with a gentle hand, and kind engaging words will work more effectually on a willing mind, and even prevent a good deal of that perverseness, which rough and imperious usage often produces in well-disposed and generous minds. It is true, obstinacy and wilful neglects must be mastered, even though it cost blows to do it; but I am apt to think perverseness in the pupils is often the effect of frowardness in the tutors, and that most children would seldom have deserved blows, if needless and misapplied roughness had not taught them ill-nature, and given them an aversion for their teacher, and all that comes from him.

Inadvertency, forgetfulness, unsteadiness, and wandering of thought are the natural faults of childhood, and therefore, where they are not observed to be wilful, are to be mentioned softly and gained upon by time. If every slip of this kind produces anger and rating, the occasions of rebuke and correction would return so often, that the tutor would be the constant terror and uneasiness of his pupils, which is sufficient to hinder their profiting by his lessons, and to defeat all his methods of instruction.—*Locke.*

Severity should always be reserved for the time of punishment. There are certainly some dispositions which can only be governed by fear; but let me again remind you, that you should only employ fear, when no other method will succeed.

You must often tolerate those things which ought to be corrected, and wait for the time when the child is in a proper disposition to profit by your reproofs. Never reprove him during his first passion, nor while you are yourself angry. If you speak while you are irritated, he will see that you act from ill-humour and quickness of temper, not from reason or affection, and you will lose your authority for ever. If you reprove him before he is cool, his mind will not be sufficiently calm to confess his fault, subdue his passions, or be sensible of the importance of your advice.

By correcting a child while you are angry, you run the risk of destroying the respect he owes you. Let him perceive that you are always able to command your temper, of which nothing can so fully convince him as your patience. Watch a proper opportunity to correct him, even should it be several days before he appears in a fit disposition*. Never tell a child of a fault without instructing him how to correct it, which will encourage him to make the attempt. If you find a child tolerably docile, you may imperceptibly lead him to ask you to tell him his faults, this being the best way to remind him of them without mortifying him.

Do not tell him of too many at a time, and consider that children have but little thought, and that they are only susceptible to pleasure; whereas more exactness and gravity are often required of them than those who have the care of them can themselves command. Besides, to be always talking to children about

* See Page 182, Priestley, and 191, Struve, of this chapter. *Ed.*

words and things they do not understand, is the way to render them dull and stupid. Those children can have no enjoyment of life who are perpetually hearing of tasks, silence, erect attitudes, correction, and threats.

Never promise children fine clothes or dainties as rewards, for this will produce two evils; it will teach them to esteem what they ought to despise, and deprive you of the power of conferring on them other rewards, which might really be useful. You may however promise them a walk, such innocent amusements as may exercise their ingenuity, or some little presents by way of prizes, consisting of pictures, prints, medals, maps, or books.—*Fenelon.*

In my opinion, the only vice that deserves a severe punishment is obstinacy in ill-behaviour; but then this obstinacy must be voluntary, certain, and strongly marked. We must not give this name to faults of levity and inattention into which children, who are naturally forgetful, may frequently fall, without giving room to imagine they arise from a bad disposition.

Suppose a child has told a lie:—If it was only through excessive fear, the fault is much diminished, and deserves only a gentle reprimand: if voluntary, deliberate and obstinately persisted in, it is then a serious fault and certainly deserves punishment. When correction is thought necessary, the time and manner of applying it should be considered. The first rule is never to punish a child immediately on his committing a fault, lest this should exasperate him and induce him

to commit others; but allow him time to reflect on what he has done, to become sensible that he has been to blame, and that his punishment is both just and necessary; for thus you will put him in a state to be amended by it.

The master must never punish in anger or passion, especially if the fault personally regards himself, such as want of respect or abusive words. He should recollect what Socrates said to a slave who had offended him, "*I would treat thee as thou deservest, were I not in a passion.*" If the master by a change of countenance or an alteration in the tone of his voice appears at all moved, the scholar soon perceives it, and discovers that this flame broke out, not from a zeal for his duty, but from passion; and this is enough to render the punishment entirely fruitless, because children know that reason alone has a right to correct them.

When you require submissions from a child, be careful they are reasonable and necessary. I need not observe that a box of the ear, blows, and similar treatment should be absolutely prohibited, as masters should never punish but to correct, and passion will not correct at all. Let any one ask himself whether he can give a box on the ear coolly and without emotion; and surely passion, which is itself a vice, is a very improper mode of curing the vices of others. We must leave nothing for a child to discern in us, that may destroy the effects of our correction and reprimands. We should also avoid exciting his ill-will by the severity of our reproofs, his anger by our exaggerations, or his pride by our expressions of contempt.

We should not load him with such a multitude of reproofs as may deprive him of the hope of being able to correct his faults, and it might also be adviseable not to tell a child of any fault, without adding the means of amending it. Correction, when sharp, often produces discouragement and mortification.

We should also avoid giving him reason to suppose that we are prejudiced, lest he should thence take occasion to defend the faults laid to his charge, and to attribute our admonitions to the prejudice by which we are governed.

We are sometimes obliged, says Tully, to raise our voice a little in correction, and to use somewhat sharper expressions; but this should be very rarely done, as physicians make use of certain remedies only in extreme cases. We should besides be careful to avoid all anger and severity in our reproaches, for these can be of no service; and the child should perceive, that whatever sharpness we express is accompanied with regret and intended for his good.

I am ashamed to mention here certain opprobrious terms that are sometimes used towards pupils, such as blockhead, fool, ass; nor would I, if I did not know that these words were often in the mouths of some masters and even of some parents. Can such language be dictated by reason, good breeding, or good understanding? Is it not evident that it must be either the effect of a mean education or a clownish disposition, that is a stranger to delicacy and politeness, or of a violent temper that cannot command its passions?—*Rollin.*

If a child's bent be to passion and resentment, shutting him up and keeping him from his diversions and play-fellows, is the proper method of treating him; because it gives him an opportunity of what he most wants, to wit, consideration and attention to his own weakness, which is all that is in early age necessary to the conquest.

When it is found necessary to inflict disgrace, the utmost care ought to be taken, that the whole family appear to be of a mind. If the father chides and the mother or any other person encourages, what effect can be expected to be worked on the mind of a child? On the other hand, when he meets with coldness and discouragement from every body, he will find himself under a necessity of amending his manners in his own defence.

In chiding and correcting it will be necessary to take the utmost care not to represent to a young person his fault as unpardonable, or his case as desperate; but to leave room for reformation, lest he think he has utterly lost his character, and so become stupidly indifferent about recovering your favour or amending his manners. Nor is the recovery of any person under thirty years of age to be wholly despaired of, where there is a fund of sense, and an ingenuous temper to work upon.—*Burgh.*

Avoid the practice of bribes. Children should be taught to know that their greatest happiness is their

parents' love; therefore the custom of giving them sugar-plumbs, cakes, toys, or money, is grievously wrong, it gives them a fondness for improper things, it gives them a restless desire for every new bauble, and above all, it gives them an early mean-spiritedness, an odious selfishness, and a desire of being paid for every thing they do.—*Nelson.*

An appearance of serious displeasure is more useful in the government of children than any other chastisements; and yet few parents or teachers have the address to put it on when necessary. Whoever accustoms himself to treat his children in a rational friendly manner, need only assume an air of seriousness, indifference, or displeasure, whenever he wants to correct their behaviour. This distant deportment will prove insupportable to them, and induce them to do any thing rather than lose the confidence and friendship of their parents.—*Kruger.*

It is a maxim with many, that no parent or tutor should correct a child, except when he is perfectly cool, and that to correct with anger defeats the purpose of it. It appears to me, however, that this maxim may be very easily pushed too far, and by that means the proper effect of discipline be lost.

Young persons seldom transgress their duty without being conscious of it, and without being sensible, at least for some time, that they deserve correction. They have also a general notion of the *degree* of their

demerit, and consequently of the degree of provocation which it must give their parent or tutor, and the disposition to transgress for the future is best prevented by their just expectations being answered, i. e. by their being actually received by their parent or tutor with that degree of displeasure, and the effects of it, which they are themselves sensible that they deserve. But they will equally despise their tutor, if the displeasure which he expresses be either too little or too great for the occasion. In fact, they judge of him by themselves, and they have no notion either of being offended without being angry, or of being angry without correcting for the offence, and before their anger be subsided.

Besides, it is not the remembrance of the mere *pain* which correction gives them, that tends to check their disposition to repeat the offence, so much as the fear of the *displeasure* which they foresee their behaviour will excite in their tutor against them; and it is not possiple to express displeasure with sufficient force, especially to a child, when a man is perfectly cool; and mere *reproof*, without sufficient marks of displeasure and *emotion*, affects a child very little, and is soon forgotten.

It is certain, however, that upon the first intimation of an offence, a man is apt to conceive of it as much more heinous than it really is, and consequently to be inflamed beyond due bounds. We ought, therefore, to wait till we perfectly understand the nature of the offence, and have considered the punishment due to it; but to wait longer than is necessary for this purpose is to *refine* beyond the dictates of

nature; which, however specious in theory, is seldom found to answer any good end in practice.—*Priestley.*

When Adelaide commits a fault, I inflict on her some small punishment, adapted to her age, such as depriving her of a plaything for a few days, or forbidding her to eat of some favourite dish. For greater faults I banish her from my apartment, and confine her in a room where she can find no amusement. When she is received into favour again, I express the greatest satisfaction, and thus excite her sensibility and gratitude, without diminishing that necessary awe, which gives me so much command over her. This species of fear is the only esteem of which children are capable; for if they do not fear those on whom they depend, they will despise instead of loving them. This species of fear never destroys confidence; but take care never to inspire it by your presence, or by putting the smallest constraint on their diversions.

You ought never to restrain them but when they commit a fault, nor then if only the effect of gaiety and high-spirits. By these means you may rest assured, that the affection of your child will be shown by her respect for you. But if you are peevish and check her in the midst of her amusements, you will inspire her with the same fear that a tyrant would excite, which can only produce aversion.

Locke says "children should always be commended instead of punished, when they confess a fault, be it what it may." This does not appear to me just. When Adelaide accuses herself of a fault, she is par-

doned after a short exhortation constantly attended with the praise due to her sincerity and confidence. If the confession be extorted merely by my questions, I punish her in proportion to her fault; but if she voluntarily comes to me and owns she has been guilty of a serious fault, she is still punished, but in a less degree.

We often imbibe such false principles from our instructors, that the first thing we learn on entering into society is, that all we have been taught relative to morality is either false or exaggerated; a discovery which gives us great satisfaction, as it teaches us to consider all principles as prejudices, and permits us to deliver ourselves up to the indulgence of our passions. When a child, in confessing a fault, receives more praise than if he had not committed it, is it not natural for him to imagine he may behave ill again, if he be honest enough to confess it? This perhaps is the reason we hear so many people boast of their faults and say with a ridiculous vanity, "I acknowledge I am peevish, capricious, and passionate;" as if these words could excuse or make amends for their faults. Persuade your child that it is noble and right to confess her faults, but that it is infinitely more so not to be guilty of them.

If you offer rewards to children, it should be for such things as will induce them to exercise a constant self-attention; which will teach them perseverance and the command of their passions, the two great means of attaining perfection. If you can, through the hope of some reward, obtain from a child a conduct free from essential blame during six months, you will by

such means nearly eradicate all her faults. The choice of rewards is really difficult. Promise none but what are interesting, noble, and useful; as some mark of confidence, your picture, an instructive book, a new master, &c. Do not teach your pupil to desire any thing but what she ought to love or esteem.

Punish Seraphina severely for the first malicious act; be particularly careful not to laugh at any of her tricks or repeat them sportively before her; for self-love is more powerful than the fear of punishment. The pleasure of amusing others and of being talked of, will make her brave all the chastisement in the world.

It is of great importance to convince children that what is bad is hateful and can only excite contempt; but if you punish children and at the same time laugh at their faults, they may reasonably conclude there are some vices which may even contribute to make them agreeable. This pernicious idea has spoiled more than one character. Mrs. C. owes all her faults to the desire of appearing satirical, because she is persuaded a mild woman is always insipid. But those must have very little sense who believe that beauty, meekness and complacency are incompatible with other accomplishments, or that bluntness, caprice, and contradiction can be graceful and supply the place of understanding.—*Madame de Genlis.*

It is seldom necessary to employ violent methods to correct children who have much vivacity and sus*ceptibility*. Such children feel every thing strongly,

a mere trifle affects them, and a word will punish them. But it is very difficult to make any impression on children of indolent heavy dispositions, who occasionally require some severe reprimand to rouse them from their habitual stupidity. "Mamma, what punishment would you have inflicted on Eglantine?" "The most rigorous to her, and yet the most simple. When she would not run or walk quickly, I would prolong her walk an hour; when she was inattentive to her lessons, I would make her begin again, and so of the rest. Eglantine would then have been more diligent and have endeavoured to appear more active, which at length would have made her really so, and her general character would insensibly have changed." Her mother did not adopt this method, of which she afterwards bitterly repented. At last seeing Eglantine growing more careless every day, she determined to keep a journal, in which she wrote down every night an exact account of every thing she had lost or spoiled in the course of the day, with the value of each, and also the expense of those masters from whom she had received no benefit, owing to her want of application.—*Madame de Genlis.*

The purposes of my pupils' industry in the acquisition of knowledge, has not been misunderstood or perverted by rewards or punishments. Knowledge therefore does not with them necessarily imply vanity, or ignorance shame. It is possible and it is desirable, the pursuits of knowledge in youth should be di-

rected by the impulse of domestic affection, or by the variety and pleasure of its gratifications.—*Williams.*

Children, if properly trained from their birth, are commonly more docile than they are believed to be; but grant that correction is often necessary to restrain the levity of youthful spirits, it is not that kind which makes its way to the mind through the sufferings of the body. A confinement made more slight or rigorous, according to the nature of the offence, a restriction from favourite amusements or favourite viands, the silence and affected neglect of those to whose care you entrust your pupil during this state of penance, would make a much deeper impression on his mind than the smart of corporal punishment. As a succedaneum for corporal punishment, some have followed the custom of putting various marks on the little offenders, thus to point them out to their brethren and play-fellows as objects of contempt and ridicule. Such practices are much used in girls' schools; but as they only serve to foster malignity and blunt the feelings of shame, they ought to be reprobated yet more than the rod; for when the mind has once lost its sensibility, there is no acting upon it with any success.

When children, by an improper treatment in infancy become hardened in obstinacy, it may be very necessary to use corporal punishment; but this ought to be done with a delicacy which should at once impress on the mind of the offenders the advantage of character, and the friendly sentiments of the person by whom he is thus punished.—*Macaulay.*

Shame when once it becomes familiar to the mind loses its effect, it should not therefore be used as a common punishment for slight faults. Nor should we trust very early in education, to the delicate secret influence of conscience; but we should take every precaution to prevent the necessity of having recourse to the punishment of disgrace; and we must, if we mean to preserve the power of conscience, take care that it be never disregarded with impunity. We must avoid opposing it to strong temptations.

By giving few commands or prohibitions we may avoid the danger of either secret or open disobedience. By diminishing temptations to do wrong we act more humanely, than by multiplying restraints and punishments. To prevent the mind from becoming insensible to shame, it must be very sparingly used; and the hope and possibility of recovering esteem must always be kept alive. Those who are excluded from hope are necessarily excluded from virtue; the loss of reputation, we see, is almost always followed by total depravity.

Children are often made obstinate by education. The reluctance to stop when a child is once in motion, is often mistaken for obstinacy; when he is running, singing, laughing, or talking, if you suddenly command him to stop he cannot instantly obey you. The inability suddenly to desist from any occupation is often so painful to children, that to avoid that pain they become obstinate. It is therefore better to stop them by presenting new objects to their attention, than by

the stimulus of a peremptory voice. Children should never be accused of obstinacy: the accusation cannot cure, but may superinduce the disease. If, unfortunately, they have been suffered to contract a disposition to this fault, it may be cured by a little patience and good temper; but we must carefully avoid showing any triumph in our victory over yielding stubbornness. When children are made ashamed of submission, they will become intrepid, probably unconquerable rebels.

Where the understanding is convinced and the habit of opposition still continues, we should carefully avoid calling a child's false associations into action; we should not ask him to do any thing for which he has acquired an habitual aversion; we should alter our manner of speaking to him, that neither the tones of our voice, the words, or the looks, which have been his customary signals for resistance, may recall the same feelings to his mind. Placed in new circumstances he may acquire new habits, and his old associations may in time be forgotten.

Some children glory in their obstinacy, and persist in it from some mistaken notion of honour. Examples in conversation and in books of great characters, who have not been ashamed to change their opinions and to acknowledge they have been mistaken, will probably make a great impression on young people; they will from these learn to admire candour, and will be taught that it is *mean* to persist in the wrong. Examples from books must however be also uniformly supported by examples in real life: preceptors and parents must practise the virtues which they preach.

Fenelon did not think that he could lessen his dignity, by confessing to his pupil that he himself was sometimes in the wrong.—*Edgeworth.*

To threaten children with future correction is the surest method of rendering them timid; for menaces and reprehensions are frequently attended with worse consequences than even chastisement itself. The impression made by wholesome punishment when necessary, will not fail to produce the intended good effects; but the fear of impending castigation has an indisputable tendency to render the boldest boys timid and cowardly. There can be little or no occasion for using severity and coercion with children under six years of age. Abandon therefore the system of terror; but, if penal means cannot be dispensed with, let them be resorted to without formally announcing them; and if rewards are to be granted, do not lessen their value by previous promises.—*Struve.*

CHAPTER V.

Answering Questions, and reasoning with Children.

Curiosity in children is but an appetite after knowledge, which ought to be encouraged as the great instrument nature has provided to remove that ignorance they were born with, and which without

this busy inquisitiveness would make them dull and useless creatures. To encourage this temper, a child should never be checked or discountenanced for any inquiries he shall make, but a plain answer should be given, and the subjects explained to him as far as is suitable to his age and capacity. But great care should be taken, that they never receive deceitful and eluding answers. They easily perceive when they are slighted and deceived, and quickly learn the trick of neglect, dissimulation, and falsehood which they observe others to make use of; and if by chance their curiosity leads them to ask what they should not know, it is a great deal better to tell them plainly that it is a thing that belongs not to them to know, than to pop them off with a falsehood or a frivolous answer.

If a child is fond of reasoning, care should be taken that this inclination is not checked in him, and that he is not misled by captious or fallacious ways of talking to him; and if his reasons are quite out of the way, let him, without being laughed at for his mistake, be gently put into the right. For after all, reason, being the highest and most important faculty of our minds, deserves the greatest care and attention in cultivating it; the right improvement and exercise of it being the highest perfection that a man can attain to in this life.—*Locke.*

The thoughts of a child resemble a lighted candle exposed to the wind. He asks a question perhaps, but before you can reply, his eyes are fixed on the *cieling*, and he is counting all the figures that are

painted there, or the panes of glass in the windows, and if you attempt to lead him back to his first idea, it seems as great a restraint to him, as if you were to imprison him. You should therefore be very cautious in exercising the faculties of his mind until they have gained sufficient strength. Always answer his questions immediately and suffer him to ask others when inclined. Keep his curiosity alive, supply him with good materials, and wait patiently till his mind has gained strength, and then the ideas you have instilled into him will naturally be combined and assist him to reason justly.

Content yourself with following and assisting nature. As children know little, they must not be encouraged to talk much; but as they have much to learn, they are always inclined to ask questions. It is sufficient to give them plain answers, and sometimes add any easy simile to render your explanation the clearer. If they judge too decidedly on subjects of which they are ignorant, puzzle them with fresh questions, till they feel their error, without bluntly contradicting them. At the same time show them by some real mark of esteem, not by mere idle praise, that you are much better satisfied with their doubting and asking questions about what they do not understand, than even with a just opinion. This is the best way to teach them politeness and true modesty, and to inspire them with contempt for those disputes that so commonly prevail among young people of little information. Endeavour to take advantage of the curiosity natural to children. In the country when they see a windmill and ask what it is, take this opportunity to

describe to them the process by which bread is made; and when they see reapers in a field, explain what they are doing, and how the corn is sown and multiplies in the earth. Never appear tired of their questions, for these are the means offered you by nature to facilitate their instruction. Let them see you take pleasure in informing them, and you may thus insensibly teach them how every article, that is useful to man or an object of commerce, is made. Thus, without any particular study, they will by degrees not only learn the best manner of preparing every article they use, but the fair price of each, which is the true foundation of economy.—*Fenelon.*

It is my opinion, that parents need not trouble themselves to reason much with their children during the first seven years of their lives. First, let them consider what is proper for them to do or avoid; then enforce their compliance in soft and winning terms; or, if not with a smiling countenance, at least with a smooth brow and without harshness; but whenever they attempt to disobey, let them show by a word or a look that they are absolute; which method I think should be seriously adhered to.—*Nelson.*

Do not reason with children. Of all the powers of the human mind, reason, which may be said to be composed of all the rest, unfolds itself last and with the greatest difficulty; yet is employed to bring forward the other faculties, thus making a tool of that which

ought to form the main-spring * of the machine. By talking to children in their infancy a language they do not understand, they are accustomed to be satisfied with mere words, to criticise all you say, to believe themselves as wise as their instructors, and to become disputatious and stubborn. Act reasonably, but do not reason with your pupil. Above all, do not try to reason him into what is disagreeable, because to bring in reason on all occasions and upon unpleasant subjects, will only disgust him, before he is of an age to understand it. If in answering a child's questions you employ any arguments he is incapable of understanding, he will perceive you are reasoning on your own ideas not on *his*, and will conclude what you say is good for your age, but not for his; he will therefore cease to have any confidence in you, and all is lost. But would any master in such a case stop short and confess his error to his pupil? No, it is their invariable practice not even to acknowledge errors they have really committed. On the contrary, I would rather confess myself in an error though right, if I could not adapt my reasoning to my pupil's understanding; thus my conduct would always appear sincere; for I should never be suspected by my pupil, and should gain more credit by acknowledging my faults, than others do by concealing theirs. If you are unable to answer his questions, tell him without scruple "I have not a proper answer for you at present; I am wrong, let us leave it." Neither my pupil nor I pretend to

* Or rather the *Regulator*. Ed.

know every thing; we only pride ourselves in not persisting in error. We should be much more ashamed of contenting ourselves with a bad reason, than of not discovering any. "*I don't know*" is an expression that becomes us both so well, and which we repeat so often, that it does not hurt the feelings of either of us.—*Rousseau.*

When your child plies you with questions, do not discourage him; for curiosity well turned is the main-spring of knowledge; he will probably ask more than you have skill to answer; if this be the case acknowledge it honestly, and do not save your own credit by chiding or laughing at him for his impertinence; if the thing be above his comprehension, or not proper to be known, or too trifling to deserve pains, show him that calmly; if none of these obstacles interfere, explain the matter clearly to his capacity, or which is better, where it can be done, follow Socrates' method, by leading him dexterously to find out the proper answer for himself.—*Tucker.*

Madame de Genlis considers the following passage from Moncrief as worthy the attention of all who are concerned in the education of children:

"I have often remarked that two ideas, which naturally have no connexion with each other, nevertheless become closely united by being frequently presented at the same time. Thus when a child inquires the use of money, he is told it is to buy

"sugar-plumbs, play-things, and fine clothes. This "is giving him very narrow and confined notions. "Money he will argue is designed for no other pur- "pose than to dress and divert me. Would it cost "more trouble to inform him, that money is of use "to enable us to benefit our fellow-creatures and to "obtain their love and good-will."

Adelaide has never been accustomed to think that I am always obliged to answer her questions. On the contrary I frequently repress her curiosity by this answer: "What you ask is not worth the trouble I must take to explain it to you;" or this, "It is not necessary for you to know; the explanation will be tiresome to you as well as to me." By thus refusing to satisfy her curiosity, I endeavour at the same time to diminish it, by assuring her that what she desires to know is by no means interesting; so that she never repeats her question, nor seems mortified at my refusal; and I take care frequently to make this answer to the most indifferent questions, that I may on other occasions avoid suspicion, when in reality I should not chuse to give an explanation.—*Madame de Genlis.*

I carefully avoided sermons and lectures, but seized every occasion of argument and reasoning. I was pleased to see youth exercising faculties as well as limbs, and could allow for inexperience and ignorance in the use of the former, as in that of the latter.

Williams.

When children begin to reason, they will not be obedient merely from habit; they will not be obe-

dient at this age, unless their understanding is convinced that it is to their interest to be so. Whenever we can explain the reasons for any of our requests, we should now attempt it; but whenever these cannot be fully explained, it is better not to give a partial explanation; it will be best to say steadily, "You cannot understand this now, you will perhaps understand it some time hence."

Whenever we tell children that we forbid them to do such and such things for any particular reason, we must be particularly careful that the reason assigned is adequate, and that it will in all cases hold good.

Edgeworth.

CHAPTER VI.

Memory.

I HEAR it said, that children should be employed in getting things by heart, to exercise and improve their memories; I could wish this were said with as much authority of reason, as it is with forwardness of assurance, and that this practice were established upon good observation more than old custom: for it is evident, that strength of memory is owing to an happy constitution, and not to any habitual improvement got by exercise. Besides, the learning pages of Latin by heart, no more fits the memory for retention of any thing else, than the graving one sentence in lead

makes it the more capable of retaining firmly any other characters. What the mind is intent upon and careful of, that it remembers best, to which if method and order be joined, all is done I think that can be for the help of a weak memory; and he that will take any other way to do it, especially that of charging it with a train of other people's words, which he that learns cares not for, will I guess, scarcely find the profit answer half the time and pains employed in it. I do not mean hereby that there should be no exercise given to children's memories. I think their memories should be employed, but not in learning by rote whole pages out of books, which, the lesson being once said and that task over, are delivered up again to oblivion and neglected for ever. This mends neither the memory nor the mind. What they should learn by heart out of authors, I have above mentioned: and such wise and useful sentences being once given in charge to their memories they should never be suffered to forget again, but be often called to an account for them, whereby, besides the use those sayings may be to them in their future life, they will be taught to reflect often and bethink themselves what they have to remember, which is the only way to make the memory quick and useful. The custom of frequent reflection will keep their minds from running adrift, and call their thoughts home from useless and unattentive roving; therefore I think it may do well to give them something every day to remember, but something still that is in itself worth the remembering, and what you would never have out of their mind, whenever you call, or they themselves search for it.

This will oblige them often to turn their thoughts inward, than which we cannot wish them a better intellectual habit.—*Locke.*

The memory of some children is so slow and inactive, that it seems at first wholly unserviceable and condemned to an entire sterility. But this should be no discouragement, nor should they yield to this first repugnance, which we often see conquered by patience and perseverance. Children of this disposition should be required to learn by heart only a few lines, but these they should repeat very perfectly, and we should endeavour to diminish the irksomeness of the task by selecting an entertaining subject. Gentleness and commendation should also be used, for these are of more efficacy than severity and reproof. In proportion as they improve, their daily task should be gradually increased till the natural defect of their memory is surmounted. They should also thoroughly understand whatever they learn by heart, for this certainly very greatly assists the memory. Verses are more easily retained than prose, but prose is most proper to exercise and strengthen the memory, because less easily learned, not being confined to any regular and uniform measure.

There are two kinds of memory, the one for words, the other for things. The former (of which we have already spoken) consists in remembering the exact words, the latter in retaining not the words but the substance of a story, speech, or sermon. This kind of memory is no less advantageous than the other,

which is preparatory to it. It is important to exercise boys in this kind of memory also, by requiring them to give an account of what they hear or read. They should begin with something easy, fables or anecdotes, and if they omit any material circumstances, these should be pointed out.

People often complain they cannot remember what they read, because they rather endeavour to be thought great readers, than to improve their minds. Thus they hurry on from book to book, and are continually searching after novelty.

To remedy this inconvenience they should not read so quickly, but should peruse each work more than once, and give an account of it to themselves, by which exercise, though tiresome and disagreeable at first, they would acquire, if not the perfect remembrance of all they read, at least the greatest and most essential part.—*Rollin.*

When conversation is worth remembering, it is a good method to require young people to give an account of it, in order to discover whether they have judged rightly of it, and remarked the most striking parts. It is thus by slow degrees you should form their minds and their tastes.—*Fontenoy.*

We should endeavour to convince our pupils, that it does not signify their learning any thing soon, if they forget as soon. Memory depends upon attention, and their forgetfulness proceeds singly from

want of attention. For example, I dare say, if they were told that such a day next week they should have something they liked, they would certainly remember the day and call for it. And why? only because they would attend to it. Now a Greek or Latin verse is as easily retained, as a day of the week, if they would give the same attention to it. I now remember and can still repeat all that I learned when I was a boy; but it is because I then attended to it, knowing that a little attention would save me the trouble of learning the same things over and over again.—*Chesterfield.*

In order to improve the memory, it is necessary to acquire a confidence in it. Many render it treacherous by fearing to trust it; and a practice has arisen from this fear, which is really injurious though apparently useful. It is the practice of committing to writing every thing which the student remarks, and desires to remember. Nothing is more common, and nothing more effectually frustrates the purpose it means to promote. It is better that many things should be lost, than retained in the table book without confidence in the memory. Like a generous friend the memory will repay habitual confidence with fidelity.

There are many injudicious and illiterate persons who consider the cultivation of the memory as the first object of education. They think it is to be loaded with historical minutiæ and with chronological dates. But to labour to remember un-ideal dates and uninteresting transactions, must ever be an irksome *study* to a lively genius; and he who shall train per-

sons in this laborious tract, will give them a disgust for literature. It is to feed them with the husks of learning, which, as they are both dry and hard, afford neither pleasure nor nourishment. Let the reading be pleasant and striking, and the memory will grasp and retain all that is sufficient for the purpose of valuable improvement.

Tranquil Faber says, "I always examined my "scholar before he went to bed in what he had "learned that day; for I take this to be the best "means to retain the fugitive ideas, and to strengthen "the memory; without which all the studying and "reading is but to draw water with a sieve."

Another excellent method of improving the elder pupils is to let them sometimes hear the younger; for one of the surest means of being taught is to teach.—*Knox.*

To exercise the memory of my pupils I have a table of memoranda containing short notes of striking events, from which my pupils are to relate the whole history, as "*Ægeus; sail of the ship;*" from which the pupil relates the return of Theseus and the death of *Ægeus* through forgetting to change the sails. This method will also teach the pupils to express themselves with propriety, provided the preceptor be careful to point out every *material* fault in their language.

Madame de Genlis.

In addition to the regular habit of useful reading, the custom of committing to the memory select and

ample portions of poetic compositions, not for the purpose of ostentatiously quoting them in mixed company, but for the sake of private improvement, deserves, in consequence of its beneficial tendency, to be mentioned with a very high degree of praise. The mind is thus stored with a lasting treasure of sentiments and ideas, combined by writers of genius and imagination, clothed in appropriate, nervous, and glowing language, and impressed by the powers of cadency and harmony. When old age disabling the sufferer from the frequent use of books, obliges the mind to turn inward upon itself, the memory, long retentive even in decay of the acquisitions which it had attained and valued in its early youth, still suggests the lines which have again and again diffused rapture through the bosom of health, and are yet capable of overspreading the hours of decrepitude with consolation*.—*Gisborne.*

If we were asked whether we should prefer a recollective or a retentive memory, we should say for the purposes of ostentation perhaps the one, for utility the other. A person who could repeat by memory a whole volume, might obtain our admiration for his extraordinary retention of memory; but the person who in daily occurrences or interesting affairs recol-

* Independently of the advantages here mentioned, this practice of learning passages by heart should be recommended to children and young persons, in order to improve their style and increase their stock of words. I believe those persons generally speak and write best, who have been accustomed from their childhood to commit to memory *select* passages both in poetry and prose. *Editor.*

lects at the proper time what is useful to us, obtains from our gratitude something more than vain admiration. To speak accurately, we must remark that retentive and recollective memories are but relative terms; the recollective memory must be retentive of all it recollects: the retentive memory cannot show itself till the moment it becomes recollective.

The mistaken notion that the memory must be exercised only in books, has often been fatal to the pupils of literary people. We should exercise the memory of children in their daily business or amusement. Tell a boy who has lost his top to remember at such a particular time to put you in mind of it, and if he does, give him another; or you may say, "Put me in mind, when candles come, to give your friend what he asked for." A good memory for business depends upon local well-arranged associations.

If timid children who cannot easily learn by heart are discouraged in their first attempts, they will distrust their own memories in future. The fear of not remembering will occupy, agitate, and weaken their minds; they should therefore be animated by hope. If they fail, at all events let them not be reproached; the mortification they naturally feel is sufficient; nor should they be left to dwell on their own disappointment; they should have a fresh and an easier trial given them, that they may recover their own self-complacency as expeditiously as possible.

Instead of cultivating in children a mere technical memory which can repeat by rote, a sensible tutor will frequently say to his pupils, "Try if you can explain to me what I have just been explaining to you;"

and he will suffer them to explain in a different manner from himself, provided they remember what is essential to the explanation.

Children may also be exercised in the powers of invention. Scarcely any family can be so unfortunately situated, that they may not employ the ingenuity of their children without violent exertion or any grand apparatus. Let us only make use of the circumstances which happen every hour.

When any thing is to be done, let them be asked to invent the best way of doing it. When they see that their invention becomes immediately useful, they will take pleasure in exerting themselves.—*Edgeworth.*

To strengthen the memory, and accustom children to attend to what they hear or read, I would occasionally desire them to relate, in as few words as possible, the principal circumstances of any story they have been reading, or the most important parts of any conversation they have been attending to. These *vivâ voce* extracts, as I call them, are a very excellent invention; and this kind of exercise, if well conducted, will unfold the intellectual faculties of a child in a quick and surprising manner without fatigue, and not only give him a habit of thinking accurately, but enable him to make written extracts in a very perfect manner, as soon as he can write tolerably well.

Madame de Génlis.

CHAPTER VII.

Amusements and Toys.

RECREATION is as necessary as labour or food; but as recreation depends more on fancy than reason, it should be permitted children to divert themselves after their own fashion, provided they do it innocently and without prejudice to their health. Care should be taken that what is of advantage to them they should always do with delight, and therefore before they are wearied with one, they should be timely diverted to some other useful employment, so that in a well-regulated education they would not often wish to be let loose to mere childish play.

Playthings I think children should have, and of different sorts, but still to be in the custody of their tutors or somebody else, whereof the child should have in his power but one at once, and should not be suffered to have another but when he restored that. This teaches them betimes to be careful in not spoiling or losing the things they have. But though children should have playgames, yet they should have none bought for them. The variety some children have teaches them pride, vanity, and covetousness, before they can speak. Children should be set to make their games themselves, and till they can do that, a piece of paper, a string, or a bunch of keys will serve

to direct them as much as the more curious toys from the toy-shop. Indeed when they begin to set themselves to work about any of their own inventions, they should be taught and assisted; and if you help them when they are at a stand, it will more endear you to them, than any chargeable toys you buy for them. Playthings, which are above their skill to make, as tops, gigs, &c. should indeed be procured for them, but then they should be given them as bare as possible, and the finishing them should be left to their own exertions, whereby they will be taught moderation in their desires, application, industry, thought, contrivance and good husbandry, qualities which will be useful to them as men, and therefore cannot be learned too soon. All the plays of children should be directed towards good useful habits, or else they will introduce ill ones, as whatever they do, leaves an impression on their tender age.—*Locke.*

Numerous reasons render it necessary to grant rest and recreation to children: as first the care of their health, which should be preferred to that of knowledge: and to this nothing is more prejudicial than too long and too constant application; for these insensibly wear and weaken the organs, which in that age are very tender and incapable of great exertions. And this gives me an opportunity of advising and entreating parents not to use their children too much to study in their early years, but to deny themselves the pleasure of seeing them make a figure too soon. For be*sides* that such early fruits seldom come to maturity,

nothing is more pernicious to the health of children than these untimely efforts, though their bad effects be not immediately perceived.

If they are prejudicial to the body, they are no less dangerous to the mind, which exhausts itself and grows dull by a continual application, and like the earth stands in need of alternate intervals of labour and rest to preserve its force and vigour.—*Rollin.*

Instead of corals and rattles, give infants the head of a poppy in which they may hear the seeds shake, the branch of a tree with the leaves and fruit on it, or a stick of liquorice which they may suck.

Blind people have a quicker and more accurate touch than those who see, because not being guided by their eyes, they are obliged to make those observations by the touch, which others make with their eyes. Why not then accustom children to do the same, to walk like them in the dark, find out bodies within their reach, judge of the objects around them, and in a word do by night or without a light, what the blind do by day without eyes.

Let them have various games in the dark. This advice is more important than it appears; for the dark naturally intimidates man, and even some animals. In order that these games may be more beneficial, I cannot too much recommend gaiety. Nothing is so dismal as darkness; do not shut up your child in a dungeon. Endeavour to make him laugh when he goes into the dark, let him laugh while he is there, let the idea of the amusements he has quitted and those

to which he is returning preserve his imagination from the fears which might otherwise assail him. Do not amuse him in this manner by yourself, but of an evening assemble several good-humoured children; do not however send them at first into the dark separately; let several go together, and do not run the risk of sending any one of them alone, till you are very certain he will not be too much frightened. I cannot imagine any thing pleasanter or more useful than such games, provided they be well contrived. I would form a kind of labyrinth in a great hall with tables, great chairs, stools, and screens, and in the centre of its inextricable turnings and windings I would place eight or ten decoy boxes, and among them another box nearly resembling them, full of sugar-plumbs; I would accurately describe the place where they might find the good box, and give them marks to know it by, which should be sufficient to point it out to people less heedless and inattentive than children. Having made the little folks draw lots, I would send them one after the other, till the good box were found, taking care to render the access to it more or less intricate according to their abilities. Figure to yourself a little Hercules running in, very proud of the expedition, with the box in his hand. Having placed it on the table and opened it with great ceremony, think but of the shouts and peals of laughter of the happy troop, when, instead of the sugar-plumbs, they find a may-bug, a snail, a piece of coal, an acorn, or a turnip, laid with great care on a bed of cotton. Another time I would hang up against a wall recently white-washed, some toy, *which must* be brought away without touching the

wall. If he who goes to fetch it transgresses the conditions ever so little, he will scarcely enter the room before the edge of his hat, the toes of his shoes, the skirt of his coat, or his sleeves, will betray his awkwardness. What great advantages would not a man thus brought up have over others!

His feet accustomed to tread firmly, his hand accustomed easily to judge of every thing it touches, would guide him safely in the obscurest places.

I have sometimes asked why the same games of skill are not proposed to children as are used by men, such as tennis, mall, billiards, the bow and arrow, foot-ball, and musical instruments. I do not mean they should play with maces at a billiard table three feet high; nor do I expect they should play at tennis in our tennis-courts and with our racquets, but that they should play in a hall of which the windows are guarded, that they should only make use of soft balls, that their first racquets should be made of wood, then of parchment, and at least of cat-gut in proportion to their proficiency. You prefer shuttlecock because less fatiguing and less dangerous; you are wrong for two reasons. We cannot expect to become strong and vigorous without trouble, and how shall we be able to defend ourselves if we are never attacked? People are always careless at those games, where they may be awkward without danger. A shuttlecock falls without hurting. Nothing renders the arm more strong and active than the necessity of defending the head; nothing renders the sight so quick as having to guard the eyes from injury. To shoot from one end of the hall to the other, to judge of the bound

and two palaces to be made in pasteboard, which take to pieces. Every ornament belonging to architecture is to be found in them, the pieces are all numbered, and the names are written on the back. My son has besides these a number of fortified castles, with which Adelaide also sometimes amuses herself, as well as with a little ship, of which M. d'Almane explains to us all the parts, at least once a week.

When we walk out, the children divert themselves with running and skipping about, and in another year we shall accustom them, as Rousseau advises, to measure distances with their eyes. They will also be taught something of agriculture, in which Matthew the gardener will be their chief master. He has already begun his lessons, generally follows us in our walks, and we every day learn something new. Adelaide and Theodore have each a little garden which Matthew teaches them to cultivate. We also accustom them to those plays which Rousseau recommends to preserve them from the fear of being in the dark, to which most children are subject. Adelaide's doll is not useless to me. She repeats to her the lessons she has received from me, and if she scolds unjustly, I interfere in the conversation, and convince her she is wrong. If Theodore breaks any of his toys, we give him the proper materials, M. d'Almane's foot-man (with whose ingenuity you are acquainted) teaches him to mend them, and by these means he becomes industrious and patient. The word study is never mentioned, though scarcely a moment passes but they gain some useful knowledge, and certainly never were children so perfectly happy.—*Madame de Genlis.*

It is much to be regretted that active and manly diversions are now so little practised. Diversions make people take more exercise than they otherwise would do, and are of the greatest service to such as are under the necessity of labouring for their bread. As active diversions lose ground, those of a sedentary kind seem to prevail. Sedentary diversions are of no other use but to consume time. Instead of relieving the mind, they often require more thought than either study or business. Every thing that induces people to sit still, unless it be some necessary employment, ought to be avoided.

The diversions which afford the best exercise are, hunting, shooting, playing at cricket, hand-ball, golf, &c. These exercise the limbs, promote perspiration, and the other secretions. They likewise strengthen the lungs, and give firmness and agility to the whole body.—*Buchan.*

Those persons who have early lost every relish for simplicity in their amusements, still believe, that if there is such a thing as happiness in this state of existence, it must consist in being prodigiously delighted; and though they should find little children very agreeably engaged with some common object, which has presented itself to their attention, they will put a sudden period to their happiness, by telling them that if they are very good and learn their book, they shall have a very fine baby, a fine coach and horses, or some other

toy equally adapted to inflame their imagination, and by the help of comparison to make them quite disgusted with what before had filled their minds with satisfaction. Thus by a foolish profusion of our favours, we destroy in the course of time, all that simplicity of taste, which if preserved and cultivated, would afford a constant supply of pleasing occupations; and thus our children insensibly lose all that temperance, in which consists the health both of body and soul.

Whilst we are indulging those we love, we undoubtedly partake of the pleasure we bestow; and it is on a principle of self-gratification, and on a mistaken notion that we are increasing the affection of children towards us, that we practise on their imagination by loading them with superfluous toys, and by setting forth in the most lively colours those objects that are best adapted to inflame their curiosity, and produce an eager emotion in their minds. Hence the return of birth-days, and the visits of those who think it necessary to show liberality to their little friends, are expected with a solicitude which leaves no room for present satisfaction; hence promised scenes of amusement are offered, and the young mind, which should be kept in a state of perfect tranquillity, experiences by anticipation, those lively agitations, which banish sleep from the eye, and which are the painful attendants on the most turbulent of our passions. Thus the spirits, from being frequently discomposed, acquire habits of being easily thrown into tumult, and vain are the attempts of the adult to rectify those disorders, which are sown in the bosom of the child.

Macaulay.

As long as children have sense and courage to destroy frail and useless toys, no great harm is done; but in general they are taught to set a value on them totally independent of all ideas of utility or of any regard to their own feelings. Either they are conjured to take particular care of them, because they cost a great deal of money, or else they are taught to admire them as miniatures of some fine thing on which fine people pride themselves; and if no other bad consequences were to ensue, this single circumstance of their being guided in their choice by the opinion of others, is dangerous. Instead of attending to their own sensations, and learning from their own experience, they acquire the habit of estimating their pleasures by the taste and judgment of those who happen to be near them. Shall we wonder if the same principle afterwards governs them in the choice of the "toys of age,"—*Edgeworth.*

Madame de Genlis recommends that children of ten or twelve years of age should be taught housekeeping, cookery, accounts, washing and ironing, and weighing out medicines, in their play-hours, with small doll's furniture and utensils. She thinks this would save much time and prevent their mixing with servants, as these plays should always be carried on in the presence of the mother or governess, and under her direction. The idea may be a good one, particularly in the article of accounts, as children might

thus learn to reckon the value of different articles, and give change with small counters made on purpose; but how far this plan would answer or be practicable for cookery, confectionary, clear-starching, &c. I leave parents to judge for themselves.—*Madame de Genlis.*

If the object of amusements be to recreate the mind or the body, or both after labour, those amusements will be useless either in themselves or in their application, which instead of answering this object, tend to exhaust the body or mind as much or more than the labour already undergone. Do we act in consonance with reason then, if, after serious studies or other sedentary employments, which by degrees cramp the viscera, we recur to novels, cards, and other similar amusements invented by Folly, which exhaust and debilitate anew the tired nerves and relaxed muscles; if we seek recreation in plays, balls, and concerts; if, with the digestive faculty enfeebled, we sit down to the long meal of the festive board? I may leave the reader to pursue these questions, as I have neither time nor inclination to enumerate our usual games and pastimes, and show that they are for the most part injurious in themselves or in their application. If we take but a slight glance at them, it cannot fail to strike us, how few are in use, that tend to promote a judicious exercise of the body. What an *effeminate* feature is it in the character of a nation, to be continually lolling on cushions in drawing-rooms or carriages, and *to play almost wholly with the mind!* Is it not more suitable to its destination, that we should

appoint to this office its instrument the body, and thus render the latter capable of serving it in its higher duties and occupations.

The complaints respecting want of amusement for youth are general; but for this we ourselves are to blame, since we commonly attend only to one branch of their activity, that of the mind; I might almost say, the memory and imagination alone: the other equally important branch, that of the body, we leave to chance; and when this introduces no occupation, we find the circle of youthful employments too contracted. In truth, if gymnastics served only to withdraw youth from cards, pernicious books, and the like, if they rendered it the *prevailing fashion* among youth to seek their chief pastime and the principal delight of their leisure hours in corporal exercises, they would certainly do much.—*German.*

Sedentary games are perhaps better calculated for the amusement of day-labourers and rustics, who fatigue themselves by hard work through the day; but for children, whose principal employment is playing, they are improper, and should scarcely be allowed to those who are about the age of puberty. In my opinion, therefore, inactive amusements should be resorted to only in certain cases as an occasional substitute for others, and continued but for a short time. Hence the contemptible puppet-shows and other clumsy figures, which serve only to corrupt the imagination and destroy in the young susceptible mind every sense of symmetry and beauty, are peculiarly hurtful

at an age, when the talent of distinguishing between incongruity and propriety is not yet formed; so that the ideas are in a manner distorted, and the future judgment of the child prejudiced by a wrong bias. There cannot be conceived a plan more absurd, than to entertain young people with such nugatory exhibitions as require a motionless attention. Exercise is the very soul of all play; because the activity of the different powers is attended with immediate consequences to the mental and bodily prosperity of the individual. For this obvious reason the games which require muscular exertion are not only conducive to health, but also improve the senses and unfold the understanding. To put things together and separate them, to erect and destroy houses built with cards or other small materials, to dress a doll, or arrange and construct little vehicles in their own way, all these are diversionswhich ought to be studiously encouraged, by procuring the articles requisite for such purposes. These however should be simple, and of little intrinsic value, as that is soon enhanced in the possession of the young artists. On this account also a drum, a whip, a hobby-horse, a little chaise, a wheelbarrow, which they can manage without extraneous assistance, are preferable to a wooden doll or the figures representing horses and carriages, which afford them amusement merely by their appearance.

Nor should girls be excluded from active exercise. It is a material errour in physical education to make that ill-founded distinction between the sexes, which condemns young females, almost from their cradle, to a sedentary life, by giving them scarcely any other

playthings but dolls and tinsel-work or trinkets, while the sprightly boy amuses himself with his noisy drum and other active diversions. Such premature modesty is dearly purchased at the expense of health and of a cheerful mind. What an infatuation, to train up sickly women, debilitated mothers, and consequently a miserable offspring!

All amusements are most beneficial to health in the open air, and, were it possible to keep a child continually in the fields and gardens, there would be no occasion for playthings; Benign nature would afford them a sufficient variety of objects for their amusement; they would find an inexhaustible source of materials for constructing toys, which, being works of their own invention, could not fail to be more useful than the most expensive artificial contrivances.

Society increases the charms of juvenile amusements. It is indeed very desirable and rational to allow numbers of children to assemble, but it would be necessary to watch their conduct, though without rigour or anxiety on the side of the tutor, as they are then in the most happy state. It has therefore been proposed to establish in every town or city public pleasure-grounds appropriated to the use of young people, and likewise to appoint inspectors to keep them under certain restrictions. Such regulations would, in various instances, be productive of good effects; they would prevent many ill-bred boys from running about the streets, where they are under no controul, and learn from each other most improper practices.

On the whole it is equally necessary for children to be allowed their regular play-hours, as to be

compelled to attend school: indeed the former would be attended with greater advantages for the improvement of their physical and intellectual faculties, than the latter mechanical habit at an age when they are not yet susceptible of scholastic instruction. I doubt, however, whether this suggestion will ever be realized, when each city shall be provided with public pleasure-grounds exclusively appropriated to children, though I conceive such a measure infinitely more important than theatres, ball-rooms, and common pasture-grounds.—*Struve.*

Nothing can be more truly absurd than the purchasing expensive toys for children, since they are generally the source of much vexation, quarrelling, and discontent, without affording any real pleasure to their possessors. But, though all useless playthings which neither call forth ingenuity nor promote exercise should be banished from every well-regulated nursery, yet children require some amusements, when too old to play with a string, a bunch of keys, or a stick. A baby-house and dolls may be a good resource for girls confined in large cities, provided they make the doll's clothes and the principal furniture of the baby-house; and whipping-tops, skip-ropes, marbles, trap-balls, hoops, battle-doors and shuttlecocks, nine-pins, flying a kite, and gardening, are excellent amusements for children of both sexes.

The elder children of a family may make toys for the younger, such as baskets, carts, &c. or form villages and sheepfolds, (which would be equally amus-

ing with those sold in the toy-shops,) by pasting prints of animals, trees, and houses on card, and then cutting them out and splitting the card, to make them stand. In this manner a complete Noah's ark might be made, provided some attention be paid to the comparative dimensions of the different animals, as recommended by the authors of *Practical Education**.

Puzzles, riddles, dissected-maps, geographical pastimes, fox and goose, solitaire, patience, spelling with letters, or even billiards on a small scale, the rocks of Scilly, draughts, and backgammon, will serve to enliven a family of children on a winter's evening when fatigued with running about or dancing, and perhaps some such innocent relaxation after their more serious pursuits may be very desirable for all young persons; cheerfulness and serenity of mind before going to rest being particularly recommended by physicians as the best means to procure refreshing sleep.

Besides playing at keeping shop, as recommended by Madame de Genlis, I would set those children who learn geography to play at being foreign merchants. I would procure a list of the imports and exports of all the countries with which we trade, and the children should make believe to bring goods from other countries and take back our exports in return. This would teach them the nature of commerce, and accustom them to consider from what countries the different commodities we use are brought. The girls might also dress dolls according to the fashions described in their geographical lessons, and prints of the

* See Chap. XX. page 255. *Edgeworth.*

costumes of various nations might be procured for this purpose.

I understand the first thing taught boys by a drill-serjeant is to march in a straight line. As this is perhaps the most useful part of the military exercise, and as it requires considerable practice, one of the amusements of children of both sexes may be to walk or wheel a loaded barrow on a strait line drawn on a gravel walk, or the floor of a long room. When they are tolerably perfect, a circular piece of pasteboard six inches deep may be fastened round their necks like a queen Elizabeth's ruff so as to hide the line, and it may be a trial of skill to walk exactly on the line without seeing it. Walking in a straight line blindfold as well as blindman's-buff are also of use to accustom children to walk firmly in the dark: these might precede the games in the dark recommended by Rousseau. See page 209.

Madame de Genlis would have young people learn to dance on the tight rope, that they may not be giddy if obliged to climb high places, or walk on the edge of a precipice. Were they to practise walking on a narrow plank fixed on trustles, which might be raised higher as they grow older or more expert, it might be equally useful and less dangerous.

Perhaps it may be said, that instead of these idle amusements, children should rather be employed in instructive or useful pursuits, such as philosophical games and chemical experiments *; or making baby-

* For the Editor's opinion on this subject see Chapter XX. page 257.

linen for the poor, &c. To this I reply, that such is the constitution of human nature, that we must not expect children to attain perfection all at once. Let us first cultivate in them habits of application, industry, and ingenuity, by means of those amusements in which they take delight, and we may afterwards teach them to exercise these useful qualities for the improvement of their minds or the benefit of their fellow-creatures.

Among the amusements of children dancing stands preeminent, if pursued as an agreeable exercise, without any reference to the factitious pleasures of dress and parade.

I see no material objection to children and young people learning to play at cards, provided they be not suffered to play for money or any other stake. It gives them a quickness at reckoning, accustoms them to exercise their memory and fix their attention, and perhaps by learning to play at cards merely as an amusement when young, without being stimulated by the hope of gain, they are much less likely to become gamesters, than if the ideas of play and profit had always been inseperably united in their minds. Besides from a principle of benevolence young people should learn the most common games in order to contribute to the entertainment of those friends, who from ill-health, weakness of sight, age, or other infirmities, are incapable of employing themselves in any other manner; and if their minds be well cultivated, there is perhaps little danger of their devoting much time to this idle and unprofitable amusement. It is a mistaken notion that it is necessary to fix some stake in order to

keep up the attention, since those who have never been accustomed to play for money, are as much interested in games of skill, from the desire of playing well, as others from the love of gain.—*Editor.*

CHAPTER VIII.

Veracity, Integrity, Honesty, Justice.

TAKE care that all you say may have a tendency to teach your children to love truth and despise dissimulation. You should therefore never make use of any species of deceit, to pacify them or persuade them to do what you would wish, for this will teach them a sort of low cunning which may never be entirely eradicated.

Timidity and false shame are often the source of dissimulation. The best security against so great an evil is never to put your children under the painful necessity of being artful, and to accustom them frankly to declare their wishes on all subjects. Let them have full liberty to say they are weary when they are so, and do not oblige them to appear to like those persons or books that are disagreeable to them. Make them ashamed of themselves, if you happen to surprise them in any kind of dissimulation, and deprive them of whatever they endeavour to obtain by artifice; telling

them they should have had it, had they asked for it plainly and frankly. Do not imitate those who applaud their children for their cunning, esteeming it a mark of sagacity and wit. But instead of being diverted with their artful contrivances, reprove them severely, and take care that their stratagems never succeed, so that they may be disgusted with them, by experiencing their bad effects.—*Fenelon.*

In order to teach children the knowledge and love of justice, they should be accustomed, even before they can speak, to part with whatever is not their own, and this readily and without clamour; the effect of which will be, that when they are a little more advanced and can distinguish their own things from another's, they will not eagerly desire the property of a brother, a sister, or a play-fellow. The next step is, that parents avoid with the utmost caution every the least deceit, especially about money, and every thing which discovers to their children a fondness for it.

Children should be taught never to meddle with money or with any thing that belongs to another, nor even to desire it. They should never put their hands into another's pocket, much less unlock a beaureau, never evade the payment of a single farthing, nor obtain unjustly even a top, a marble, or whatever can be called the property of another. Farther, as they advance, parents should inform their children that there is a constant intercourse between man and man, which intercourse is called society, and that justice

alone is the band that connects it; consequently, that he is the most valuable member of society, who despising selfish and sinister views, who shunning the tricks, frauds, and villainies of others, resolves to make justice his rule of action.

Sloth is one cause of injustice. Providence has created us to labour; the head, the hands, the feet, all are given to answer in some degree the same end. Those who have talents are bound to cultivate them as far as they have opportunity, that they may counsel, instruct, and assist others: those who have fortune cannot without injustice neglect the care, the improvement, and the distribution of it: those who have no fortune, but enjoy health and limbs, are robbers of society if they refuse to work, and indeed among the various objects of sloth, those who exercise neither head, nor hands, nor feet, but lounge and fawn and beg for subsistence, no matter whether in rags or finery, are of all others the most mean, at the same time that they are grossly unjust. The virtues opposite to these are, industry, application, and economy; which parents must raise in their children betimes, and cherish with zeal and pains.—*Nelson.*

As I would only recommend practical lessons for children, and as I would rather see them good than learned, I would never require them to *speak the truth*, lest this should teach them prevarication; neither would I extort any promise from them, which they might probably be tempted to break. If during my absence some mischief had been done, and I were

ignorant who had done it, I should take care not to accuse my pupil by saying "was it you?" for what should I gain by such a question, which might probably teach him to deny it? Nothing can be more imprudent than these questions, particularly if the child be guilty; for if he thinks you know he did it, he will perceive the snare you have laid for him, which cannot fail to set him against you. If he believes you do not know it, he will say to himself "why should I discover my fault?" and thus the first temptation to tell a lie would arise from your imprudent question.

Unless a child perceives you are disposed to contradict or restrain him, he will not mistrust you; and will never tell you a lie. As he will not be afraid of appearing what he really is, you may study his character at your leisure, and may so contrive every thing around him, as to give him what lessons you please, without his suspecting that he is receiving any instruction.

Do not inflict punishments on children as punishments, but let them always appear to be the natural consequences of their faults. Thus do not declaim against lying, do no punish him expressly for having told a lie, but let him experience all the bad consequences of falsehood, such as not being believed even when he speaks the truth, being falsely accused of what he has not done, though he deny it, &c.

Rousseau.

One of the first principles we should engrave on the minds of our children is contempt for those, who have not courage to execute a resolution seriously

formed. Teach them that it is not only necessary to be strict and accurate observers of their word with others, but that it is almost equally shameful to fail in engagements they have made with themselves. Weakness causes a thousand times more inconveniences than obstinacy. We may esteem the obstinate man, but it is impossible not to despise the weak. If you do not give your pupil strength of mind to conquer himself, every thing else you teach him will be useless; and the first six months he is absent from you will perhaps obliterate for ever all the advantages you expect to reap from eighteen years labour and attention. But you will ask, Can this empire over ourselves be acquired? Certainly it can, and more easily than any other virtue; for it requires nothing more than habit.

Accustom your pupil never to promise any thing lightly, but punctually to keep the slightest engagements; encourage him to this by small rewards, which by degrees you may decrease as you see him improve in his resolution. But if he should fail to keep his word, you must express equal surprise and indignation, and tell him that were he not a child he would be dishonoured by such an action; make him feel how contemptible he must appear, and constantly add punishment to these humiliations, which at each return of his fault should be increased: and as an example of what you expect from him, your slightest promises should be inviolable and sacred*.

* Parents should never make promises to their children, unless absolutely certain that it will be in their power to adhere to them. Indeed promises between man and man should be as much as possible avoided. *Editor.*

Lastly, when he has gained power over himself, praise him only moderately; for nothing is more dangerous, than to extol too much an action which it is our duty to perform.

Theodore like many other children is naturally greedy, for which I have often reproved him. At dinner I gave him some sweetmeats of which he is particularly fond, when instead of eating them he wrapt them in a paper and put them in his pocket. At night he came to me with inexpressible pride and produced them, telling me they were yet untouched. At the same time I took out a pretty little box into which I put twelve perfumed lozenges and gave it him, requesting him to promise me not to eat more than three a day, which he has performed with the strictest fidelity. This example alone will give you an idea of the methods that may be taken to set children on their guard, and enable them to triumph over their inclinations. The success of these expedients, if often repeated, is infallible.

When a girl is arrived at the age of fifteen or sixteen, what lies is she not told, with the laudable intention of inspiring her with horror for vice? People fancy they do wonders by telling her, that a woman who is not virtuous is not respected and is banished from society. Yet at the same time, in the most polite circles, they meet with women of little virtue to whom great attention is paid. Hence they immediately conclude their mothers and governesses are all liars, and that there can be no harm in their having an intrigue. This is all that is gained by not adhering to truth; but Virtue is so amiable, that it is unnecessary to employ

artifice to procure her esteem. Let us leave falsehood and dissimulation to vice who has need of a cloak to conceal her deformity, but if we wish to succeed in our instructions, let us always adhere to truth.

Madame de Genlis.

Children make considerable progress in falsehood before they learn the use of words. An ignorant or careless nurse, not distinguishing the different tones of pain and hunger, will teach a child to deceive in those sensations in the first month. Under some tuition the progress of artifice previous to the use of language is a subject of curious and important attention. Parents who are only occasional visitors of their offspring are astonished the first use of speech is to deceive; they ascribe it to an unfortunate perversion in the nature of their children, or to any but the true reason, *their criminal negligence;* and conceiving an opinion so disadvantageous or disagreeable it is not wonderful they apply punishments.—*Williams.*

As I have a great opinion of the power of early impressions, I cannot agree with Rousseau in the notion, that it is right to keep children in ignorance on the subject of truth and falsehood. I should on the contrary be very particular in explaining to them the nature of this moral difference. I should endeavour to make them feel forcibly the obligation of observing the strict rules of veracity by such reflections, as were best adapted to convince them of the value of this virtue and the degradation of character

which must attend every departure from it. As the innocence of young minds can only be preserved by putting every temptation out of their way, I should be careful not to act the satanical part, and to be at once the seducer and the punisher. Instead of awakening the strong feelings of terror in my pupil's mind, and acting the part of an inquisitor with an implement of discipline in my hand to punish my little culprit for confessions I had cruelly extorted from him, I should carefully avoid putting questions on any past action which it was known that I regarded as censurable: for whenever faults were committed which deserved to be reprehended or punished, I should take care to be informed of them by those who had no interest to conceal the truth. Nor should I vainly expect that fortitude from an infant, which is seldom to be found in adults.

By a conduct thus cautious, habits of falsehood would be avoided, and the mind preserved from that illiberality of sentiment, which must ever attend the subjection to a tyranny so cruel and unjust as the necessity of becoming one's own accuser.

There is a kind of deceit, which the natural guile of children strongly inclines them to commit. This is the promising, for a present advantage, what they never intend to perform; but this kind of deceit ought never to go unpunished. The performance of the engagement, however difficult, ought to be insisted on. Means should be taken to excite in them the painful sense of shame; and whenever the engagement was of a kind which could not be reasonably fulfilled, they should be obliged to part with some-

thing on which they set a value, in order to make up, as it might be pretended, for the non-performance of the promise.

Children who are very fond of telling stories, become adepts in the arts of invention and exaggeration; in which species of falsehood they are too often encouraged and even applauded. Thus the principles of veracity daily grows weaker and weaker, habits of falsehood are acquired, and the story-teller, who first lies only to amuse, at length repeats the transgression whenever it may serve his turn. Let not a blind parental partiality then, or the pleasure of seeing our pupils admired for their wit and invention, lead us to neglect our duty on this subject. Let us carefully watch every intentional deviation from a strict veracity, and check the rising vanity by a severe reprehension.

When young persons repeat any thing that has been said in the course of conversation, which may probably be attended with any disagreeable consequence to the speaker or to any other person, they ought to be reproved as having transgressed the laws of friendly intercourse and the great rule of acting to others as we would be acted by. They should be told, that the indiscretions of the giddy and the unwise ought to find impunity in the bosom of superior wisdom. When a young person has attained such a command over himself as to render taciturnity easy to him, it will not be difficult to induce habits of caution in important points, especially if they are from time to time trusted by their parents and tutors with transactions which carry the appearance of secrets, if they

are treated with proper contempt in any breach of confidence, and if they are not suffered to enter into any of those foolish intercourses between young persons of different families, which go under the name of friendship, but which is commonly no other than a mask for intrigue, and the source of corruption to the parties thus united.—*Macaulay.*

There is no conduct in the education of youth more pernicious in its consequences than the practice of deception. It teaches our children the practice of similar arts, and as they have been over-reached by their superiors, to endeavour to over-reach them in return.

What can be more unjust than the conduct of those parents, who, while they pride themselves in the ingenuity with which they deceive their children, express the utmost severity and displeasure when their children attempt reprisals and are detected in schemes of similar adroitness. Nothing tends more effectually to poison morality in its sources in the minds of youth, than the practice of holding one language and laying down one set of precepts for the observation of youth, and another for the adult. You will fall into this error, if for instance, you require your children to go to church and neglect going yourself; if you teach them to say their prayers as a badge of their tender years; if they find there are certain books which they may not read, and certain conversations they may not hear.—*Gisborne.*

There is nothing has so little share in education as direct precept. To be convinced of this, we need only reflect, that there is no one point we labour more to establish with children than that of their speaking truth, and there is not any in which we succeed worse. And why? Because children readily see we have an interest in it. Their speaking truth is used by us as an engine of government. "Tell me, my dear child, when you have broken any thing, and I will not be angry with you." "Thank you for nothing," says the child; "if I prevent you from finding it out, I am *sure* you will not be angry;" and nine times out of ten he *can* prevent it. He knows that, in the common intercourses of life, *you* tell a thousand falsehoods. But these are necessary lies on important occasions.

Your child is the best judge how much occasion he has to tell a lie; he may have as great occasion for it, as you have to conceal a bad piece of news from a sick friend, or to hide your vexation from an unwelcome visitor. That authority which extends its claims over every action, and even every thought, which insists upon an answer to every interrogation, however indiscreet or oppressive to the feelings, will, in young or old, produce falsehood; or, if in some few instances the deeply-imbibed fear of future and unknown punishment should restrain from direct falsehood, it will produce a habit of dissimulation, which is still worse. The child, the slave, or the subject, who on proper occasions may not say, "*I do not choose to tell*," will certainly, by the circumstances in

which you place him, be driven to have recourse to deceit, even should he not be countenanced by your example*.—*Barbauld.*

Honesty is the best policy, must be the maxim in education as well as in all the other affairs of life. We must not only be exact in speaking truth to our pupils, but to every body else; to acquaintance, to servants, to friends, to enemies.

It is not here meant to enter into any overstrained protest against the common phrases and forms of politeness; the current coin may not be pure, but when once its alloy has been ascertained, there is no fraud,

* These observations are equally applicable to servants, who should in many respects be treated in the same manner as children. Let me therefore earnestly exhort all masters and mistresses who regard the morals of their domestics to avoid asking them unnecessary questions, particularly when reproving them for a fault; since it will never lead to the discovery of the truth, and may induce the servants to prevaricate and deceive in order to excuse themselves. How often have I seen them tempted to invent falsehoods by the inquisitorial manner in which they have been asked "Where have you been?" "Why did you stay so long?" "Did not you hear the bell?" "Why have you done so or so?" with a variety of other questions equally nugatory, unless it be to give their masters an opportunity of scolding them for telling lies! By constantly adhering to the *didactic form* or the *reproof direct* in our communications with servants, our commands would be more strictly attended to, and we might hope in time to break them of that habit of falsehood and deceit, to which, from the nature of their situation, they are unhappily too much addicted. Perhaps the vulgar adage "*Ask me no questions and I'll tell you no lies*" might with great propriety be inscribed over every kitchen door in the kingdom. *Editor.*

though there may be some folly in continuing to trade upon equal terms with our neighbours with money of high nominal, and scarcely any real value. All compliments are harmless which are not meant to deceive; the common custom of the country and of the society in which we live, sufficiently regulates the style of complimentary language; and there are few so ignorant of the world as seriously to misunderstand this, or to mistake civility for friendship.

The Chesterfieldian system of endeavouring to please by dissimulation, is obviously distinguishable by any common capacity from the usual forms of civility. There is no hope of educating young people to a love of integrity in any family where this practice is adopted. If children observe, that their parents deceive common acquaintance by pretending to like the company and to esteem the characters of those whom they really think disagreeable and contemptible, how can they learn to respect truth? how can children believe the praises of their parents, if they detect them in continual flattery towards indifferent people?

We should not precipitately suspect children of falsehood; it is sometime before they perfectly understand what we mean by truth. Small deviations should not be marked with too much rigour; but whenever a child relates *exactly* any thing which he has seen, heard, or felt, we should listen with pleasure and attention, and we should not show the least doubt of his veracity. Rousseau is perfectly right on advising that children should never be questioned on any circumstances in which it can be to their interest to deceive. We should at least treat children with the

same degree of wise lenity, which the English law extends to all who have arrived at years of discretion. No criminal is bound to accuse himself. If any mischief has been committed, we should never, when we are uncertain by whom it has been done, either directly accuse, or betray injurious suspicions. If mischief is done we cannot repair it; but because a glass is broken, we need not spoil a child's disposition. If a child voluntarily confesses that he has had some accident, may no love of goods or chattels come in competition with the love of truth! An angry word may intimidate the child, who has summoned all his little courage to make this confession. There is no great danger of teaching children to do mischief by this indulgence to their accidental misfortunes. When they break or waste any thing from pure carelessness, let them, when they even speak the truth about it, suffer the natural consequences of their carelessness; but let them distinctly feel the difference between the slight inconvenience to which they expose themselves by speaking the truth, and the great disgrace to which falsehood would subject them.

If you wish to question children about their thoughts or feelings, you must do it without the appearance of anxiety or suspicion. If they see you very anxious for their answers, they hesitate and look eagerly in your face to discover by your countenance what sort of answer you expect. All who are governed by any species of fear, are disposed to equivocation.

We would particularly recommend it to preceptors not to force the detestable characters which are some-

times held up to admiration in ancient and modern history upon the common sense, or, if they please, the moral feelings of their pupils. The bad actions of *great* characters should not be palliated by eloquence and fraud, and villany should never be explained away by the hero's or warrior's code, which confounds all ideas of right or wrong. Tutors should never undertake to vindicate the cause of falsehood and treachery.

If a child has acquired a habit of falsehood, we should avoid entering into any explanations with him, but we should absolutely disregard what he says, and with looks of cool contempt turn away without listening to his fallacies. A total change of occupations, new objects, especially such as excite and employ the senses, will be found highly advantageous. We do not recommend bodily correction or lasting *penitences* meant to excite shame, because these depress and enfeeble the mind, and a propensity to falsehood ultimately arises from weakness and timidity. Strengthen the body and mind by all possible means. A boy who tells a falsehood to avoid some trifling pain, or to procure some trifling gratification, would perhaps dare to speak the truth, if he were certain that he could bear the pain, or do without the gratification. Without talking of truth and falsehood, we should begin by exercising them in the art of bearing and forbearing.

Edgeworth.

CHAPTER IX.

Fortitude, Sensibility, Benevolence, Alms-giving, Gratitude, Emulation.

True fortitude I take to be the quiet possession of a man's self, and an undisturbed doing his duty, whatever evil besets or danger lies in his way; I do not mean unmoved, without any fear at all. When danger shows itself, apprehension cannot without stupidity be wanting, but this apprehension should not disturb the calm use of our reason, nor hinder the execution of what that dictates. The first step to get this noble and manly steadiness is, 1st. Carefully to keep children from frights of all kinds when they are young. 2d. By gentle degrees to accustom children to those things that they are too much afraid of. But here great caution is to be used, that you do not make too much haste, nor attempt this cure too early, for fear lest you increase the mischief, instead of remedying it. 3d. To make them bear bodily pain with fortitude and without bemoaning themselves and crying; so that they should learn that bodily pain is not the greatest evil that can befall them.

The accusations of children one against another, which usually are but the clamours of anger and revenge desiring aid, should not be favourably received or hearkened to. It weakens and effeminates their

minds to suffer them to complain, and if they endure sometimes crossing or pain from others without being permitted to think it strange or intolerable, it will do them no harm to teach them sufferance and harden them early. But though you give no countenance to the complaints of the querulous, yet take care to curb the insolence and ill-will of the injurious. Whoever begins the contest should be sure to be checked in it.—*Locke.*

Parents must utterly avoid all distinctions of favourites among their children, for where partiality is shown, it is more than probable it may greatly injure or even undo a whole family. The darling is liable to be ruined through indulgence; the rest through neglect and ignorance. Children by this unequal treatment conceive a hatred to one another and often to the parents themselves, which perhaps lasts as long as their lives. But besides that this injurious treatment debases their minds, it is productive of many dreadful evils; from hence proceed not only inveterate malice, but confusion, law-suits, and poverty; and hence too proceed rash, precipitate, and disgraceful marriages; with many other calamities, which it would require a volume to enumerate.

At the same time that parents are industrious to make their children obedient to themselves, they must teach them to consider every one as an individual of society, and give them a deep sense of the necessity of good behaviour to all, whatever be their circumstances or condition.

It does not cost much to give children a proper and becoming behaviour to their betters and equals; but to persuade them to maintain a considerable degree of respect to inferiors or those in disadvantageous circumstances is an arduous task; still it may and ought to be done.

Nothing so humanizes the soul, nothing so strongly proves the man, as sympathizing with and relieving the distresses of our fellow-creatures. It is then the duty of parents never to let their children act with the least degree of rudeness to the lowest of mankind; never to let them divert themselves with their dirt or misfortunes; but on the contrary they should sometimes furnish them with money or other things that the relief may pass through their hands: and at the same time imprint this truth on their minds, that he who is thus reduced to ask, is often far more deserving than he who bestows.

Another indispensable duty of parents to their children is, that they teach them never to dare to sport with the natural defects of others. But the defects of the body are not alone the subject of our ridicule, we sport too with those of the mind. Providence for wise reasons does not give to all alike; are we therefore to hold another in contempt for not knowing so much as ourselves? Are we to laugh at a man for not knowing what he had no opportunity to learn? no surely. A neglect to improve and the abuse of natural talents are the only things that deserve the scourge; and even here it often happens that he who exercises the rod deserves it more than he who feels it?—*Nelson.*

When a child hurts himself, he is less affected by the blow than the fright; but I will at least spare him the latter, for he will certainly judge of his misfortune according to the impression he perceives it makes in me: if he sees me run with anxiety and alarm to pacify him, and pity him, he will suppose himself half-killed; but if he sees me calm and composed, he will become so too, and will suppose the wound cured when he ceases to feel it. It is at this age we receive the first lessons of courage, and by bearing slight pains without fear, we gradually learn to support great ones.

Alms-giving is the act of a man who knows the value of what he gives and is acquainted with the wants of his fellow-creatures. Children, who know nothing of all this, cannot have any merit in giving alms, for they are without either charity or benevolence. Children are generally made to give away mere pieces of metal, of whose value they are ignorant, and which to them are of no use. A child would sooner give a hundred shillings than one cake. But desire this liberal distributor to give away the things he is fond of, such as his toys, his sugar-plumbs or his supper, and you will soon see whether you have taught him to be truly generous. Instead therefore of exacting acts of charity from children, I would sooner perform them myself in their presence, and deprive them even of the power of imitating me, telling them it is an honour which does not belong to their age.

The first sentiment of which a young man carefully brought up becomes susceptible is not love but friendship. The first effort of his infant imagination teaches him that he has fellow-creatures, and the species interests him before the sex.

The great advantage of prolonging the innocency of your pupil is, by making use of his growing sensibility to implant in his heart the first seeds of humanity. Teach your pupil to love all men, even those who are a disgrace to humanity; contrive that he should not consider himself as belonging to any particular class, that he should fit himself for all. Speak to him of human nature with tenderness, with pity; but never with contempt. Man, do not dishonour man! By these and similar means you will impress the heart of your young pupil, you will excite in him the first sentiments of humanity, which will afterwards unfold, and become useful to all his fellow-creatures. Above all, mix as little personal interest or selfishness with these lessons as possible; let there be no vanity; no emulation; no ambition; none of those sentiments which oblige us to compare ourselves with others; for these comparisons are never made without some degree of hatred against those who dispute the preference with us, were it only in our own estimation. Let your pupil have no rivals, no competitors, not even in running matches, after he is of an age to reason on the subject. I would a hundred times sooner have him learn nothing, if he cannot learn without jealousy or vanity. I would each year remark the progress he had made, and compare it with what he would do the following year; I would say to him, "You have

" grown so much, you can now leap over such a ditch; " you can lift such a weight, you can throw a stone " so far, you can sing such a passage without taking " breath; let us see what you will do next year." I would excite his industry without making him jealous of any one. Thus he would surpass what he had done before, and so he ought; I do not see that any inconvenience could arise from his being his own rival.

Do not condemn young people for being deficient in sensibility. Those who are brought up as they ought to be, have no idea of moral pain, because they have never been made to feel it, and they can only compassionate sufferings with which they are acquainted. Their apparent insensibility arises only from ignorance, and will be changed into tenderness when they feel that there are a thousand sorrows and afflictions in human life which they have never known. Children are too soon taught to counterfeit sensibility; they learn the language of sentiment at so early an age, that by being always talked to in the same tone they turn your lessons against yourself, and do not leave you any means of distinguishing when they are endeavouring to deceive, and when they really feel what they say. Look at my pupil: he has not yet felt or pretended to feel. Before he knew what it was to love, he never said to any one "I love you dearly." He has never been taught what countenance he should put on when he entered the sick chamber of his father, his mother, or his tutor; he has never been instructed in the art of affecting a concern he does not feel; he has never pretended to cry at the death of any one, for he does not know what death is.

The exercise of the social virtues humanizes the heart; it is by the practice of benevolence that we become good; I know of no method so certain. Employ your pupil then in all the good actions he is fit for; let him interest himself for the poor, let him assist them not only with his purse, but with his exertions, with his advice: let him serve them; let him be their protector; let him exert himself for them, and give up his time for their benefit; let him become their advocate; he cannot pass his life in a more useful manner. How many oppressed people, whose complaints would never have been attended to, will obtain redress, when he demands it for them with all the intrepidity of conscious virtue! "But shall we "turn our pupil," you will say, "into a knight "errant, a redresser of wrongs, a Paladine? Shall he "go and interfere in public affairs? Shall he pre-"tend to be a philosopher, a sage, a defender of the "laws? Shall he address himself to the nobility, the "magistrates, the princes of the blood, and the king "himself? Shall he act as a counsellor among the "judges, and as an attorney in the courts of justice?" This is nothing to the purpose; contemptuous and ridiculous language will never alter the nature of things. Whatever he knows to be useful and right he will do, but he will go no further; and he knows that nothing is proper for him that is not adapted to his age: he knows that his first and most important duties regard himself; that young men ought to be diffident and distrustful of themselves, circumspect in their conduct, respectful to their seniors, backward and discreet in speaking on subjects of importance, modest in matters

of indifference, but bold in doing right and courageous in speaking truth.

Gratitude is natural to man; and if you do not destroy it yourself, you may be assured that when your pupil begins to see the value of your care and attention, he will be sensible of the obligation, and you will acquire an influence and authority over his heart which nothing can destroy. But do not check the ascendency you may have acquired by pretending to be of great consequence to him. To boast of your services is to render them insupportable; to forget them and set no value on them is the way to make him remember them. Till it is time to treat him as a man, never talk to him of what he owes you, but of what he owes to himself. To make him tractable give him his full liberty, keep out of his way that he may seek your company, and inspire him with gratitude by only talking to him of his own interest.—*Rousseau.*

If children are apt to cry when they fall down and hurt themselves, you should never encourage them in it by bewailing their misfortune, which only increases the evil and softens their tempers; it is better to accustom them to every hardship, and when they fall down, seem to think nothing of it but with a cold indifferent air * tell them that they must be more careful for the future; or if their crying returns too

* If we do not appear to pity children when really in pain, how can we expect them to feel for the sufferings of others? See page 255. *Madame de Genlis* of this chapter. *Editor.*

often, laugh at them; but never strike them; for the smart of the fall is punishment enough for their want of care, it being absurd to still their crying by increasing the smart which caused it. To check their crying you should accustom them to bear pain, at least when grown up and able to run about; not however with harsh language but in a sportive friendly manner, when they are full of mirth and play*.—*Kruger.*

I think it an admirable method to teach young people to appropriate such a portion of their income as they judge proper to bestow in charity, to be sacredly kept for that purpose and no longer considered as their own: By which means they will avoid the temptation of giving less than they ought, through selfishness, or more than they ought through good nature or weakness. If their circumstances allow of it, they might set apart another fund for liberality or

* Though children submit to necessity and bear patiently the blows they receive by chance, they are soon offended if they imagine any one hurts them designedly, as they are capable at a very early age of distinguishing between an intentional and an accidental injury. May it not be feared then that a child's affection for his parents will be lessened, if he for a moment suspects them of intentionally giving him pain? It seems highly inconsistent for a father to inculcate lessons of compassion toward insects and animals, and prevent any of his family from hurting a fly or a spider, while he himself wantonly teazes his children under pretence of teaching them fortitude. Children who are suffered to run about and romp with one another will receive blows enough to accustom them to pain, without our premeditately adding to the number. *Editor.*

friendship, which do not come under the head of charity, as the having such funds ready at hand makes it easy and pleasant to give.

There is nothing in which self-deception is more notorious than in what regards sentiment and feeling. Let a vain young woman be told that tenderness and softness is the peculiar charm of her sex, that even their weakness is lovely and their fears becoming, and you will presently observe her grow so tender as to be ready to weep for a fly, so fearful that she starts at a feather, and so weak-hearted that the smallest accident quite overpowers her. Her fondness and affectation become fulsome and ridiculous, her compassion grows contemptible weakness, and her apprehensiveness the most abject cowardice: for, when once she quits the direction of nature, she knows not where to stop, and continually exposes herself by the most absurd extremes.

Nothing so effectually defeats its own ends as this kind of affectation; for though warm affections and tender feelings are beyond measure amiable and charming when perfectly natural and kept under the due controul of reason and principle, yet nothing is so truly disgusting as the affectation of them, or even the unbridled indulgence of such as are real.

Remember, my dear, that our feelings were not given us for our ornament, but to spur us to right actions. Yet how often have I heard that selfish weakness which flies from the sight of distress dignified with the name of tenderness!—"My friend is, "I hear, in the deepest affliction and misery; I have "not seen her, for indeed I cannot bear such scenes;

"they affect me too much!—I shall not attempt to "visit her till I hear she has recovered her spirits."—This I have heard said with an air of self-complacence, and the poor selfish creature has persuaded herself, that she had finer feelings than those generous friends, who were sitting patiently in the house of mourning, watching in silence the proper moment to pour in the balm of comfort; who suppressed their own sensations, and only attended to those of the afflicted person; and whose tears flowed in secret, whilst their eyes and voice were taught to enliven the sinking heart with the appearance of cheerfulness. That sort of tenderness which makes us useless may indeed be pitied and excused, if owing to natural imbecility; but, if it pretends to loveliness and excellence, it becomes truly contemptible.—*Chapone.*

When you have pitched upon what things are laudable for your children, and settled the degree of excellence among them, great care is requisite to keep the moral sense attentive to the things themselves, and from running into a comparison of persons; that there may be a strong desire of *excellence*, but none of *excelling*. You may with good profit set examples of laudable qualities before a young person's eyes in order to give him a livelier idea of them, but you may inspire him with an ardour of acquiring the like benefit and pleasure of possessing them, without thought of rivalship or superiority over the person who has them.

This I take to be very important, and at the same time a very difficult point to hit, the two desires being

so generally confounded together in men's minds, and the one so very apt to degenerate into the other. The examples of the world, the necessity of rivalship frequently occurring in cases where there are many competitors for a prize which only one can obtain, contribute to fix the idea of excellence in that of surpassing others, so that it is become a nice distinction, which few can readily enter into, to separate them. One can scarcely find expressions of applause or exhortation, that do not convey something of comparison and rivalship to the imagination; and it is generally insisted on, that you cannot raise a sense of honour unless by first raising a spirit of emulation and eminence in some quality or other. This perhaps may be true as the world goes, though I apprehend it possible in theory to manage otherwise; but if you find it impracticable to gain your point without this expedient, still it will be advisable to employ it sparingly, not a jot further than absolutely necessary; endeavouring to turn the sense of honour upon things laudable in themselves, that is, upon such as may appear so without reference to any body else possessing them in a higher or lower degree.

Since then there is such perpetual danger from all quarters of having the moral sense warped to a false direction, and we ourselves are so apt to mislead it insensibly when we think of nothing less, there will need all our vigilance, contrivance, and industry, to keep it steady in a right course, as being a matter of the utmost consequence. For how much soever the desire of *excellence* and that of *excelling* be blended together, so as to form one and the same idea in most people's apprehension, they are shown manifestly dif-

ferent by the contrary consequences they produce, as a tree is known by its fruits. From the fondness for excelling naturally grow vanity, pride, ambition, jealousy, envy, contention, calumny, petulance, and selfishness; charity can never bear ingrafting upon this stock, for the man whose passion lies in surpassing has a separate interest from that of all mankind, whom he must look upon with an eye of envy, rivalship, and contempt, and therefore can never heartily love.

On the contrary, a glowing ardour for things excellent is the great incentive and cherisher of all the virtues and all valuable accomplishments; for though virtue be profitable, the profit of it generally lies too remote to be discerned or to touch us sensibly; but it is the self-approbation accompanying it that carries us briskly on the progress, and renders the exercises of it a present reward. Where there is a true love of excellence, there prudence, discretion, diligence, charity, equity, will be readily entertained, as things supremely excellent; whatever is so in any degree will appear proportionably amiable in our eyes wherever found, so that we shall rejoice to behold, and stand ever ready to increase it in others as well as in ourselves. We shall regard the necessary competitions and contentions and contrary attractions of the world around us as so many trials and temptations sent to exercise this principal virtue, using all our skill and diligence to manage among them so as that it may gather strength by opposition. Nothing contributes so much to inspire the love of *excelling* as an opinion of *excelling*, which grows up almost unavoidably in children from the manner of their being treated; they

see their parents anxious for their welfare, the family contriving to divert them, the visitors obliging, and the servants obsequious; all the cares and all the thoughts they can take notice of are wholly centered upon themselves; from hence, if good care be not taken, they will slide insensibly into a notion of their being the sole object worthy of regard, which being rivetted in them by continual humouring, when they come out into the world they will still conceit themselves precious creatures, become partial, overbearing, and unsympathizing, expect all the world should bend to their humours, and regard every minute failure therein as an insupportable injury.

In order to obviate this mischief, which will sprout up naturally unless timely checked, it will be expedient in the first place, where there are several children, to preserve an exact impartiality in your dealings between them, making them sensible of one another's rights, and ready to allow one another's claims; then let them see that you have other cares upon your hands wherein they have no concern, that other people have their several interests, with an equal right to pursue them, and enure them gradually to entertain a sentiment of justice towards strangers and persons they do not like. Especially beware of servants instilling the prodigious importance of master and miss beyond all others of their inches, which they will be apt to do through mere indiscretion or ignorance: you may soon discover this by the prattle of the children, who love to repeat what they hear, and then your helping hand will be wanted to apply the proper remedy.—*Tucker.*

I have endeavoured as much as possible to familiarize my children to those things that excite terror and disgust. In their infancy we accustomed them to look at and even to touch spiders, frogs, and mice. It was enough to set them the example, and they soon wished to have them and bring them up. I have seen Adelaide weep at the death of her favourite frog and show as much grief as if she had lost the most beautiful canary-bird. When it has thundered and lightened, every body near them has cried out, "what a charming sight! look at the clouds and the flashes of lightning!" and the children have been delighted to sit at the windows to watch the progress of the storm.

Locke and Rousseau have both said, that you should never pity children when they fall down and hurt themselves. In my opinion, if you do not sooth them when really hurt, you run a great risk of hardening their hearts. I think therefore when they suffer any misfortune or accident, they ought to be pitied, provided they do not complain; but if they scream and cry violently I would appear to disregard them, and let them see that your contempt stifles your compassion. As in every thing else, so in this; you must yourself set the example. If you cannot suffer pain or illness without perpetually complaining, all you may say about fortitude and courage will make but little impression. Mrs. d'Almane gave her children a few days ago a lesson on this subject more useful than all the sermons in the world. After dinner we were in the saloon, and Mrs. d'Almane was seated on a

sofa, with Adelaide in her lap; when Theodore, willing to receive some of his mother's caresses, went softly behind her, and hastily seized one of her arms, which he drew towards him. At that moment a stream of blood ran from her arm and covered Adelaid's face and frock; as soon as she saw it she screamed dreadfully, and fainted away on her mother's bosom. Poor Theodore, drowned in tears, threw himself on his knees. We all ran to Mrs. d'Almane, who cried out, "Adelaide, Adelaide, it is she that wants assistance;" and refused to give me her arm, wildly repeating the name of Adelaide. The truth was, she had been bled that morning without telling any one, and Theodore by stretching out her arm had loosened the bandage. With difficulty we persuaded her to let us bind up her arm, while her eyes were fixed on Adelaide who was still senseless. To poor Theodore who was sobbing at her feet she paid no attention. At length Adelaide revived, opened her eyes, and called to her mother, who flew to her, took her in her arms, and embraced her a thousand times, shedding a flood of tears. We surrounded them and listened to their conversation with equal pleasure and emotion, when suddenly observing that Theodore was not with us, I turned my head, and saw him standing by himself in the place his mother had just quitted; no longer in tears or on his knees, but fixed immoveably, his eyes dry, and with a countenance in which embarrassment, sorrow, and vexation were strongly painted. His heart, till then so calm and innocent, received at that moment the first fatal impression of envy and jealousy. He was no longer the same; injustice, perhaps dissimu-

lation and hatred, had entered his mind, and had they not been quickly banished, might have taken the deepest root. I lost not a moment in making Mrs. d'Almane acquainted with my apprehensions; on which she immediately begged all the company to leave her. Approaching Theodore, without seeming to observe his trouble and confusion, she embraced him tenderly, and made him sit down by her, then taking both her children's hands and addressing herself to me, "Is it not true, said she, that I am a happy mother and much beloved? My poor Theodore! what has he not suffered?—But resume your gaiety my love, added she kissing him, your mother and sister are now perfectly recovered. At these words Theodore, still sorrowful though softened, leaned on his mother's shoulder, looked at his sister with tears in his eyes, and immediately kissed her, but at the same time deeply sighed. "And you, my dear girl, continued Mrs. d'Almane, I hope, when you are older, (a year hence perhaps,) you will be able like your brother to unite courage with sensibility." Here Theodore raised his head, as if endeavouring to find out whether she was in earnest. He then embraced her, and again burst into tears. "It is true, said I, that women have long been reproached for their aptness to faint, and not without reason, as it is a proof of weakness." "But, papa, it is because I love my mamma," said Adelaide with much mortification. "I love your mamma, interrupted I, as much as you can, and so does Theodore, yet we neither of us fainted." On hearing these words Theodore threw himself on his sister's neck crying, "Oh papa how you distress her!" At

that moment Mrs. d'Almane looked at me, and gave me her hand, which I bathed with the sweetest tears I ever shed in my life. When we had comforted Adelaide, who had been really afflicted, the children asked their mother, why she had been bled? "Because, said she, I have for this fortnight had a most intolerable headach." "This fortnight, mamma, and never mentioned it?" "Where would have been the use of repeating every moment how bad my head is! I should but have shown great weakness and fatigued every body about me, while complaining could have done me no good." "But, mamma, you did not even look as if you were in pain, and you taught me my lessons as usual." "You will never my love find me neglect an employment so dear to me for so trifling a cause."

You see, my friend, what excellent lessons of courage were contained in these few words; and this is the kind of instruction which is really useful. After this conversation Mrs. d'Almane entreated Mr. d'Aimery not to commend Adelaide for that sensibility which made her faint; for in fact this kind of praise may occasion affectation and hypocrisy from the wish of hearing it repeated. You should never praise your children for lively and quick sensibility, but for habitual and constant proofs of duty and sweetness of temper.

Never avail yourself of the dangerous stimulus *Emulation* but with the utmost precaution. Take great care not to make your children envious of each other; for if ever they are infected with that dangerous sentiment, their hearts will be irremediably corrupted.

To preserve them from this, take care that you are always just. At that innocent age we prefer the happiness of being beloved, to the vain pleasure of being applauded. For this reason a child who might enjoy seeing her sister commended for some accomplishment, could not support the idea of her sister's being more beloved than herself. Convince your children that your heart is a stranger to partiality and that you believe them equally affectionate; be equally just in your praise or blame, and your decrees will never produce animosities.

Adelaide has during the last four months received two guineas a month as pocket money, out of which she is obliged to purchase all her ribbands, pins, gloves, shoes, and writing-paper. The first month the whole sum was wasted on superfluities in three days, and she was forced to wear ragged shoes and dirty gloves. Hence she learnt the necessity of order and economy, and now keeps her accounts accurately, and proportions her expenses to her income. However, she was yesterday tempted to lay out the whole that remained of her month's allowance, in purchasing a small box which she did not want, and which cost twelve shillings. The next day she received a petition from a poor woman in the utmost distress, with seven children almost dying of hunger. Adelaide burst into tears at the recollection that she had no money left, while Miss Bridget, her governess, gave the poor woman a guinea, and Adelaide most sincerely envied her the pleasure she felt in relieving this wretched family. As soon as I awoke, my daughter and Miss Bridget attended me, and the former related the story with

tears in her eyes. I did not allow myself to utter a single reflection, as her own heart anticipated all that such an incident could suggest. A useless remonstrance is disgusting and tiresome, and frequently choaks the source of the most repentant tears. I therefore contented myself with pitying Adelaide. "My poor little dear, what must you have suffered! what a cruel morning!" "Alas, replied she, I shall never again feel this sad mortification; I am cured for life of those whims which can alone produce them, and deprive me of the happiness Miss Bridget has this morning enjoyed." "Hear me, Adelaide, said I: Do not carry any thing to an extreme. In forming a resolution, take Reason for your guide, and she will not exact the absolute sacrifice of your inclinations; she only requires you not to indulge them all. That excellent virtue Moderation is useful and even necessary in every thing. We abuse our privileges when we enjoy them in their full extent. If you walk as much as you can, you will be overcome with fatigue; so, if you employ in superfluities all the overplus Fortune has allotted you, you want moderation, and lose that satisfaction and happiness you cannot enjoy without it. Therefore, for the sake of humanity, and to enhance your pleasures, you ought not to spend all in baubles; you should reserve half for charitable purposes." "But how am I to know the exact sum that will remain?" "Nothing is more easy. You receive two guineas the first day of the month: buy nothing but what is absolutely necessary; and unless such an occasion as that you have just met with should offer, keep the rest till the last day of the month: then that sum will be

your overplus, which you may divide into two equal parts, the one for the poor, and the other for your amusements and whims." "But, mamma, you give all your overplus to the poor; I cannot recollect any one whim of yours?" "Some years hence you will have fewer objects of caprice, and at my age you will cease to have any. You have already thrown aside the toys of infancy, you now amuse yourself with those adapted to youth; a time will come, when you will care no more for china, monkeys, or little tables, than you now care for dolls. We grow tired of fine houses, beautiful gardens, jewels, magnificence, a throne; every thing in short disgusts us but the pleasure of doing good."

I cannot help objecting to your giving your children money for their pocket expenses when only ten years old, as they are then too young to be capable of spending it with propriety. Duclos says, All that the laws require, all that morality recommends, or Conscience dictates, is contained in this one maxim, '*Do not that to others which you would not have done to yourself:*' the exact observation of this proverb leads to probity. *Do to others what you would have done to yourself:* this is virtue, the distinguishing character and nature of which consists in controling our own desires in favour of others.

We may inspire a child with probity, because it is founded on justice, which is implanted in all hearts. However narrow the understanding, the principles of justice may always be understood. But you must not expect to make a child virtuous, for he is not capable

of attaining perfection, nor even of coming near it. If you would have a child of ten years old, learned, witty, understand Greek, talk on the beauties of Homer, feel the charms and graces of La Fontaine and the sublimity of Corneille, that child will always be a fool and a pedant. In the same manner, if you expect him to be a saint or a hero, all the good actions you oblige him to perform will seem painful to him; he will forget the end and object to be obtained, and only remembering the sacrifice he has made. Thus virtue will appear too severe, and too great a restraint for him ever to love it. Another inconvenience arising from this pernicious method is, the danger of giving children false ideas, and of their confounding their positive moral duties with perfection, probity, and virtue, by which they can never acquire solid, fixed principles. They will reproach themselves with crimes, when in fact their actions are innocent; they will become superstitious and overbearing, torment themselves with idle scruples, or perhaps, running into the other extreme, neglect practices they had till then considered indispensably necessary, and fall into the wildest extravagance.

Content yourself therefore with making your children strictly honest; form and establish their principles in this manner; but require no more than what religion and the laws prescribe as their duty.

It is necessary, however, that children should have some idea of virtue, and be early accustomed to admire it. Show them a noble and sacred image of it; let them see a model of it in your actions and gene-

ral conduct; convince them that it lives in the heart, and will render them happy, and then you may rest assured they one day will love it. The desire of obtaining such a character as you bear, and the praises bestowed on you, will insensibly lead them to imitate you. Compassion will soon be awakened in their hearts, and they will feel some of the pleasures attached to benevolence. A child who possesses as much sensibility as Adelaide may even experience these sentiments long before she is ten years old. Adelaide, when only six or seven, found an inexpressible pleasure in giving away any thing to oblige or to relieve the distresses of the unfortunate. Having no money, she would with great pleasure have given one of her frocks to a little girl she saw half naked, and often gave her play-things to her brother. But these actions were neither ordered nor even recommended, so that she would have done them without reluctance. Besides, such gifts as these cannot be called sacrifices: Adelaide had no great merit in giving away an old frock, or a play-thing of which she was tired, for she never offered a new one, but this was as much as could be expected in her infancy, for she was obliging, though not benevolent. At ten years old she began to be deeply affected by great examples of generosity; yet I thought if I had given her a certain allowance, she would only have laid it out in trifles; for which reason I never gave her any money till she was thirteen years old. Even now I have never told her she must be charitable, but have only made her witness scenes of poverty and distress, which made her feel that she ought to be so. Thus it is her heart and her reason that have made

her benevolent. She asks my advice in these matters, and I strengthen this new-born virtue by my approbation and esteem. Wait then with patience for the time when your daughter's heart and mind will be awakened to virtue, and remember that by trying to hasten it, you will spoil the work of nature, instead of bringing it to perfection.

Adelaide wishes to establish a small school for six poor girls, and asked me the other day, if we could not join in a little plan of this kind with some of our acquaintance. "Possibly, I replied, we may; but we must never make proposals of this kind, except to very particular friends. Let us give as much as we can ourselves, for this is all that religion and humanity require of us. We are not ordered to beg alms to give away, and for my own part I had much rather dispose of some of my goods to support an unfortunate person who asks my charity, than beg money of thirty people whom I scarcely know, and who give it with reluctance or with an ill grace."

What you tell me of Constantia's sensibility does not surprise me; but permit me, my dear friend, to repeat, that instead of endeavouring to render sensibility more lively and acute, you should endeavour to suppress it. When you had a slight fever and did not see her for two days, she was in despair; was constantly in tears and would not eat; we were obliged to bring her to you, and then she was sick with grief; yet you have the cruelty to applaud yourself for having inspired her with such excess of tenderness. Supposing you were to have a tedious illness, or were obliged to be separated from her on some other account,

what would become of her? Can you, to gratify your own vanity, neglect correcting a weakness that may make her life miserable? Is it thus a mother ought to love?

It is on the virtues and happiness of Adelaide that my own happiness through life depends. The maternal should be the most disinterested of all affections, since it cannot expect an equal return. For that reason it ought to be more lively than friendship, more powerful than love. A mother sacrifices her comfort to assist her child, with the certainty of being rewarded but by halves. Brothers, friends, and lovers, may feel a mutual affection; but did ever the best educated daughter love her mother to the degree she was beloved? The disproportion of age, and the idea that the child will probably long outlive the parent, must necessarily make a prodigious difference in their feelings. Let us not require from our children a tenderness equal to that we feel for them. I possess at present the first place in Adelaide's affections; but she will one day have a husband, children, a daughter. How great then would be my folly were I to expect that preference always to continue. I would have her feel that affection for me now which I may reasonably expect from her always; I wish her to part from me with regret but without tears; to see me ill of a slight fever and not fall sick with grief. In short, I would wish that her tenderness being founded in gratitude should be deep and unalterable, but that reason should guide all her thoughts and actions.

By allowing your daughter to love you to excess you will my dear friend soften her heart too much,

and will perhaps dispose her blindly to yield to those dangerous passions, against which, it is your duty to guard her. You instill into her excellent principles; but what will these avail, if she does not at the same time acquire some command over her inclinations? Have we not agreed that a woman of strong feelings can never be happy? Violent passions will lead her astray, or make her miserable through life. Teach Constantia, then, not only to moderate, but to conquer hers. You will reply that she will have no unlawful passion. Alas! how can you be sure of that? Constantia is inexpressibly dear to me; but if you do not moderate her sensibility, her virtues will depend on chance, and she will never enjoy pure and permanent happiness.—*Madame de Genlis.*

Oh, mamma, how is it possible to enjoy a tranquil sleep, when we consider that there is perhaps within a hundred yards of us a poor creature who is sick and has only straw to lie on?—Endeavour to preserve this compassionate disposition, my dear, and when you have money of your own, if you are often tempted to buy superfluities, recollect the affecting reflection which you have now made. Say to yourself, "With the money I am going to spend for this bauble, of which I shall be tired in two days, I might save the life of a dying infant or a wretched mother!" "Oh, mamma, I will never buy any thing that is not absolutely necessary!" Do not make so hasty a promise, my dear, because most probably you will not adhere

to it. To allow yourself only the mere necessaries of life, and give the rest to the poor, is the effect of a superior degree of virtue, which is neither adapted to childhood nor to youth. Content yourself at present with knowing that such virtue exists, and that it ensures to its possessor the most heartfelt pleasure that can be enjoyed in this life. Accustom yourself from this time to reflect on the insignificancy of the toys and trinkets so often the objects of your wishes. Consider that they can only procure you a temporary amusement, while the simple recital of a good action transports you and calls forth tears of pleasure. What happiness then would you feel, were you to do such an action yourself! Think sometimes on the number of unfortunate beings who want bread, while you throw away or lose what is given you for your supper; reflect how many are perishing with cold for want of clothes, while you cut up your frocks to dress your doll. These reflections will open your heart to compassion and make you economical. Without economy it is impossible to be generous. Begin by accustoming yourself never to lose any thing; you may afterwards impose on yourself every now and then some small sacrifice, by which you will acquire command over your wishes. Remember you can only be truly estimable by the practice of virtue, which alone can render you perfectly happy: by degrees your heart will expand, your reason be strengthened, you will grow truly benevolent, and be the delight and pride of your mother.—*Madame de Genlis.*

Lady —— in order to make her daughters expert at different kinds of needle and fancy-works, offered to assist them in making a number of thread-cases, port-folioes, pincushions, baskets, &c. which they should give to a worthy poor woman, who might sell them at the fair for her own benefit. The proposal was accepted with transport, and animated by so good a motive, they exerted their utmost abilities, were always diligent, and even in their play-hours this employment was substituted for their usual recreations.

Madame de la Fite.

Parents, who insist on returns from their children for acts of kindness, teach them a species of morality which may soon leave them destitute of virtue. Good offices are not to be charged to account either secretly or openly. The vine produces its grapes, the horse runs its race, and the bee makes his honey; so should man perform his good offices. The opinion of rewards and punishments as effectual motives to virtue seems to have banished beneficence. I have found kindness in parents to children the occasion of perpetual discord and complaint; and acts of good-nature to each other in my pupils, or the exercise of charity to the distressed, with the hope of being rewarded by gratitude, had a direct tendency to render them vicious.

Gratitude is a sense of obligation combined with esteem of the benevolence or generosity with which we

have been relieved or assisted. This is not an early affection in children; it is seldom formed but in the children of good parents; and it is the produce of some time and reflection. There is no art so delicate as that of conferring obligations, and in this respect there is no duty so difficult as that of a parent.

That a kind action should cherish permanent affection, it is necessary, not only that it should be unsolicited, voluntary, and proceed from a benevolent desire to promote happiness, but that the satisfaction or pleasure proposed should be as much to the person who confers as to the person who receives the benefit. Parents who are ever extorting acknowledgments under the idea of complaisance, or complaining of fatigues and sufferings in their attentions to children, are gradually hardening their hearts against every impression of beneficence. A good action, particularly in parental situations, should appear like the emanation of light from the sun. It should involve in itself its own motive and its own end. This may appear a romantic strain of goodness: but it is absolutely necessary to soften the awe of power on delicate sensibility, and to avoid hurting or alienating those minds we wish to preserve or attach.

Young persons should be accustomed to do every thing with a good intention and in the best manner. This will annex satisfaction or interest to every act, and will be a better security for improvement than emulation. Emulation is allied to envy: it converts the situations of life into lists and contention, and renders men competitors in virtue as well as wisdom. Competition with others seems to change the nature of vir-

tuous actions; competition with ourselves, or the habit of gradual improvement, has no such effect.

If young persons were directed early to observe domestic incidents and their various effects on the happiness, the tempers, or countenances of those around them, they would insensibly acquire that sympathy to expressions of joy or sorrow which is the principle of humanity, compassion, and benevolence.

This internal disposition is a better guide to charity and beneficence, than the wisest oracles that have ever been uttered, or the best advice that has ever been given.—*Williams.*

An intelligent tutor will undoubtedly perceive the necessity of laying aside the usual method of rousing virtue by the principle of pride. He will avoid the making invidious comparisons and distinctions, or the bestowing excessive praises on some particular person, in order to point him out to the pupil as an object of emulation, and consequently an object of envy.

It is by such injudicious methods, that the most baneful of all the passions is nourished in the young mind, till it increases to a luxuriance which taints the whole character. And it is thus, that the affection between brethren, which ought to be particularly cherished by those who have the care of youth, is gradually weakened, and at length too often extinguished.

The reason, that education is found so deficient in producing benevolence is, that precept without example is of no use in the cultivation of this cardinal

virtue. It is example only which can fire the mind to an emulation of disinterested actions, which can call its attention to distresses without itself, and, by a retrospect of its capabilities of misery, can teach it with the celerity of thought to transport itself into the situation of the suffering object.

The parade with which children are commonly used to bestow alms has a tendency to cherish the growth of pride and a supercilious contempt for wretchedness. I have seen a beggar, bent down with age, standing for some minutes before a child, with his cap in his hand, and his knee bent, expecting in this humble and uneasy attitude the boon of a halfpenny, which was to be administered by little master or miss, on the opinion that the practice of bestowing alms was favourable to the acquiring habits of liberality.

Rousseau is right in the opinion, that the virtues of children are of the negative kind; and that in endeavouring to produce the fruits of reason and experience at too early a season we are deprived of the harvest of a riper age. Let it be then the principal care of tutors, to preserve the infant mind free from all the malignant passions, and the benign affections will grow of themselves. Let it be their care to make their pupils feel the utility of benevolence, by being themselves the objects of it. Let no capricious partialities, no ill-founded preference growing from personal charms or accomplishments, or from the gifts of genius, set them the example of a departure from the strict principles of equity, and give them reason to complain both of the injustice of nature and of man.

But it is not through the medium of Self only that children should be taught lessons of benevolence; they should see it dispensed to every object around them with such a constancy, as should keep them in perfect ignorance that the vices of injustice and inhumanity have any existence. They ought not to be suffered to ridicule others unreproved*. Should they once take a pleasure in the pain they give the human mind, benevolence will never be the leading feature in their character. As children are not able to enter into any nice examination on the different claims of wretchedness, it might be proper to avoid carrying them much in the way of objects of charity; but whenever accident presented such, they should never see them go away unrelieved. Certainly every tutor not drawn from the dregs of the people would prevent his pupil from partaking of Domitian's favorite amusement, and would rescue a miserable insect or other animal from the tortures inflicted by a wanton fancy. But would he not suffer him to extend evil in other modes? Would he prevent him from robbing birds of their young? Would he shut out all habits of cruelty by keeping him from the chase and other sports of the field, or

* "In making people ridiculous we injure them extremely. A "*nickname* as it is called given to children grows up with them, "they are known by it, those who are not acquainted with them "form a light if not a bad opinion of their characters: in the mean "time perhaps they correct the faults or the follies that gave rise to "it, but that is not known; while their *nicknames* precede their en- "trance into every company. It is the same with every other species "of ridicule."

The Blind Child,

from the hardened barbarity of putting worms on a hook as baits to catch fish? Would he set him the example both of a negative and an active goodness in a total forbearance of every unnecessary injury, and in the seizing all opportunities to do acts of kindness to every feeling being?—*Macaulay.*

Whatever may be the opinion of different observers on the effects of *Emulation* in enlarging the intellectual powers, there can be but one opinion as to the general result of its operations on the dispositions of the heart. It stimulates and nourishes some of the darkest passions of the human mind, and subverts those motives and undermines those sentiments of affection, which it is one main purpose of Christianity to inculcate and enforce. To compare our own conduct and attainments with those of others, that we may the more clearly perceive our defects and be incited to imitate a meritorious example, is a practice in many cases both justifiable and useful. But to compare that we may imitate, is not the same thing as to compare that we may rival; and emulation includes the true spirit of rivalship. Rivalship is the nurse of pride, of envy, of detraction, of malevolence. In Gal. v. 20. "Emulations" are placed in the dark catalogue of crimes which exclude from the kingdom of heaven. By emulation girls of spirit and resolution are often pushed on by the ardour of their exertions, which would not otherwise have been excited, to exertions which not unfrequently impair the health, and impede their progress in other pursuits; while those who are

distinguished by diffidence, and whose talents are but slender, are depressed below their natural level, finding themselves excelled by all; and, deprived of the favour of their teachers, they grow languid and remiss in the pursuit of knowledge, and sink into listlessness, inactivity, and despondency.

Beware of teaching your children to vie with each other; for it is to teach them envy and malevolence. Dr. Johnson says, "I would rather have the rod to "be the general terror to all, to make them learn, than "tell a child, if you do thus or thus you will be more "esteemed than your brothers and sisters. By exciting emulation and comparisons of superiority you "lay the foundation of lasting mischief; you make "brothers and sisters hate each other."—*Gisborne.*

If children are not treated with tenderness by a mother in their early years, they are perhaps liable to acquire a harshness of character and apparent unfeelingness, which afterwards renders them less amiable though it may give them greater fortitude, which should therefore rather be inculcated in their maturer years.

Young ladies may employ their leisure hours in making flowers, purses, pincushions, &c. to give to the poor, for them to sell for their own benefit.

Dr. Darwin says, if we were to change the epithets usually applied to noxious and disagreeable insects and animals, it might form new associations of ideas in the mind of the rising generation, and destroy their foolish prejudices. Thus we might call the spider

" the ingenious spider," and the frog " the harmless frog." He also advises that young people should learn to draw insects they have an aversion to; and by that means they would be accustomed to their figure, and would not mind them. This is also recommended in *Practical Education.—Darwin.*

It may be necessary to remind those concerned in *female* education, that peculiar caution is necessary to manage female sensibility; to make what is called the heart a source of permanent pleasure, we must cultivate the reasoning powers at the same time that we repress the enthusiasm of *fine feelings*. Women from their situations and duties in society, are called upon rather for the daily exercise of quiet domestic virtues, than for those splendid acts of generosity, or those exaggerated expressions of tenderness, which are the characteristics of heroines in romances. Women who have been much addicted to common novel-reading, require continual great emotions to keep them in tolerable good humour with themselves: they must have tears in their eyes or they are apprehensive that their hearts are growing hard. Women who cultivate their reasoning powers, and who acquire tastes for science and literature, find sufficient variety in life, and do not require the *stimulus* of dissipation or of romance. Their sympathy and sensibility are engrossed by proper objects and connected with habits of useful exertion: they usually feel the affection which others profess, and actually enjoy the happiness which others describe.

Would you encourage benevolence, generosity, or prudence, let each have its appropriate reward of affection, esteem, and confidence; but do not by ill-judged bounties attempt to force these virtues into premature display. The rewards which are given to benevolence and generosity in children, frequently encourage selfishness, and sometimes teach them cunning. If we once make them amends for any sacrifice they have made, we lead them to expect the same remuneration upon a future occasion; and then in fact they act with a direct view to their own interest, and govern themselves by the calculations of prudence, instead of following the dictates of benevolence.

Irritability in common language merely denotes an excessive or ill-governed degree of sensibility. The point of excess must be marked, sympathy must be regulated by education, and consequently the methods of directing sensibility to useful and amiable purposes must be anxiously studied, by all who wish either for the happiness or the virtue of their pupils. Imitation is the involuntary effect of sympathy in children; hence those who have the most sympathy are the most liable to be improved or injured by early example. Examples of the malevolent passions should therefore be most carefully excluded from the sight of those who have yet no choice in their sympathy. Expressions of kindness and affection in the countenance, the voice, the actions, of all who approach infants, are most likely to excite benevolent sympathies in the mind. But instead of lavishing our smiles and our attention upon young children for a short period, just at that age when they are amusing playthings, should we not

do more wisely if we reserved some portion of our kindness for a few years longer? Instead of accustoming our pupils early to such a degree of our attention as cannot be supported long on our parts, we should follow our usual employments without allowing children to stop or interrupt us, and gradually show them more sympathy and attention, as they grow older and more worthy of our esteem.

With respect to the sympathy which children feel for each other, it must be carefully managed, or it will counteract, instead of assisting us in education. Among children of different ages, strength, and talents, there must always be tyranny, injustice, and that worst species of inequality, which arises from superior force on the one side, and abject timidity on the other. Perhaps it is more easy to prevent occasions of dispute than to remedy the bad consequences which petty altercations produce. We should therefore avoid placing children in painful competition with one another. We love those from whom we receive pleasure. To make children fond of each other, we must make them the cause of pleasure to each other; we must place them in situations where no passion or appetite crosses their natural sympathy.

Children who have the most lively sympathy are, unless they be judiciously educated, the most in danger of feeling early the malevolent passions of jealousy and envy, which are often excited by the careless and partial distribution of affection and applause. Exact justice will best prevent jealousy; each individual submits to justice, because each in turn feels the benefit of its protection. Some preceptors, from the fear of

exciting envy of those who are inferior, avoid uttering any encomiums upon superior talents and merit. This management seldom succeeds; the truth cannot be concealed, those who are superior, make painful reflections upon the injustice done them by the policy of their tutors; those who are sensible of their own inferiority, are not comforted by the courtesy and humiliating forbearance with which they are treated. It is therefore best to speak with plain truth, and to give all their due share of affection and applause; at the same time we should avoid blaming one child at the moment when we praise another; we should never put our pupils in contrast with one another, nor yet should we deceive them as to their respective excellencies and defects.

Gratitude is one of the most certain, but one of the latest rewards, which preceptors and parents should expect from their pupils. Those who are too impatient to wait for the gradual developement of the affections, will obtain from their children, instead of warm, genuine, enlightened gratitude, nothing but the expression of cold, constrained, stupid hypocrisy. Nothing hurts young people more than to be watched continually about their feelings, to have their countenances scrutinized, and the degrees of their sensibility measured by the surveying eye of the unmerciful spectator.

Children should never be praised for their sympathy and sensibility, as it may teach them to affect it another time, when they do not feel it.—*Edgeworth.*

Young ladies should be accustomed to set apart a fixed portion of their time as sacred to the poor, whether in relieving, instructing, or working for them; and the performance of this duty must not be left to the want of contingent circumstances, or the operation of accidental impressions, but must be established into a principle, and wrought into a habit: a specific portion of time must be allotted to it, on which no common engagements must be allowed to intrench.

Those women, in whom the natural defects of a warm temper have been strengthened by an education which fosters their faults, are very dextrous in availing themselves of a hint, when it favours a ruling inclination, sooths their vanity, indulges indolence, or gratifies their love of power. They have heard so often from their favourite sentimental authors and their more flattering male friends, "that when nature denied them "strength, she gave them fascinating graces in com- "pensation," and "that their strength consists in their "weakness," &c. that they learn in time to pride themselves on that very weakness, and to become vain of their imperfections; till at length they begin to claim to their defects not only pardon but admiration. Hence they get to cherish a species of feeling, which if not checked, terminates in excessive selfishness: they learn to produce their inability to bear contradiction as a proof of their tenderness, and to indulge in that sort of irritability in all that relates to themselves, which inevitably leads to the utter exclusion of all interest in the sufferings of others. Instead of exer-

cising their sensibility in the wholesome duty of relieving distress and visiting scenes of sorrow, that sensibility itself is pleaded as a reason for their not being able to endure sights of woe, and for shunning the distress it should be exerted in removing. That exquisite sense of feeling, which God implanted in the heart, as a stimulus to quicken us in relieving the miseries of others, is thus introverted and learns to consider self not as the agent but the object of compassion. Tenderness is made an excuse for being hard-hearted, and instead of drying the weeping eyes of others, this false delicacy reserves its own selfish tears for the more elegant but less expensive sorrows of the novel or the pathetic tragedy.

When feeling stimulates only to self-indulgence, when the more exquisite affections of sympathy and pity evaporate in sentiment, instead of flowing out in active charity exerting itself in all the various shapes of assistance, protection, or consolation for every species of distress, it is an evidence of a spurious kind; and, instead of being nourished as an amiable tenderness, it should be subdued as a fond and base self love.

"Yet while I hail the sympathy divine,
Which makes, O man, the wants of others thine,
I mourn heroic justice scarcely own'd
And *principle* for *sentiment* dethron'd!
While Feeling boasts her ever tearful eye,
Stern *Truth*, firm *Faith*, and manly *Virtue* fly!
As this strong feeling tends to good or ill,
It gives fresh power to vice or principle;
'Tis not peculiar to the wise and good,
'Tis passion's flame, the virtue of the blood.

But to divert it to its proper course,
There Wisdom's power appears, there Reason's force.
If ill-directed it pursues the wrong,
It adds new strength to what before was strong:
Breaks out in wild, irregular desires,
Disorder'd passions, and illicit fires.
But if the virtuous bias rule the soul,
This lovely feeling then adorns the whole,
Sheds its sweet sunshine on the moral part,
Nor wastes on fancy what should warm the heart."

Miss Moore on Sensibility.

The sacrifice of an orange to a little girl, or of a feather to a great one, given at the expense of their own gratification, would be a better lesson of charity on its right ground, than a considerable sum of money to be presently replaced by the parent, and it would be habituating them early to combine two ideas which ought never to be separated—charity and self-denial.

As an antidote to selfishness as well as pride and indolence, children should very early be taught to perform all the little offices in their power for themselves; not to be indolently calling for servants when there is no real occasion: above all, they should be accustomed to consider the domestic hours of meals and rest as almost sacred, and the golden rule should be practically and uniformly enforced even in so trifling an occasion as ringing a bell through mere wantonness, self-love, or pride. To check the growth of inconsiderateness, young ladies should early be taught to discharge their little debts with punctuality. They should be made sensible of the cruelty of obliging trades-people to call often for the money due to them, and of hindering and detaining those whose time is

the source of their subsistence, under pretence of some frivolous engagement which ought to be made to bend to the comfort and advantage of others.—*More.*

The pains taken to teach little children generosity are not only very useless, but often defeat the object they are intended to promote. A child is commanded to give away part of a cake or apple which he was falsely taught to consider as his own exclusive property. This is a severe trial to a very young child: however from the fear of losing the whole he at length complies, though with a very ill grace; yet for this he is kissed and caressed and told he is a good boy. It is no less absurd to call this generosity, than to call that man generous who delivers up his purse to a highwayman.

Content yourself with setting your children an example of generosity in your own actions; let them see that you always take more pleasure in promoting the happiness of others than in the selfish gratification of your own inclinations, and wait with patience till they are old enough to enjoy the "*luxury of doing good;*" when you may be certain they will be more truly generous, than those in whose minds the ideas of generosity and of a painful sacrifice have been inseparably united from their earliest infancy. Children are taught selfishness by the little meannesses of those about them, who frequently reserve the best of every thing for themselves, while the poor children are obliged to be contented with common fare. Perhaps the reverse ought to be the case, and gluttony be considered

the prerogative of children rather than of grown persons.

Young people should be accustomed to scenes of distress, and be present at common operations, such as bleeding, dressing blisters, &c. that they may acquire sufficient fortitude to nurse their friends in severe illnesses; but this part of education must not be begun very early, perhaps not till they are twelve or thirteen years old, lest the first impressions should be so strong, that they should never be able to overcome their fears. As it is important they should not be too much affected at the first trial, a favourable opportunity should be chosen, when the young pupil is in good health and spirits, and as the strength of their nerves greatly depends on physical causes, a cold winter's morning would perhaps be preferable to a relaxing summer's day.

While you discourage in your pupils the affectation of fine feelings which they do not possess, and praise them for their fortitude and resolution when they have been actively useful in scenes of distress, be careful you do not appear an advocate for apathy or insensibility, or teach them to affect an air of indifference on all interesting subjects, which is too common at present among the fashionable world, but which must be still more disgusting to the truly benevolent heart than the contrary extreme.

Young children cannot comprehend the reason of the distinctions of rank as established in civilized society; they naturally love all those from whom they experience kindness and receive benefits, whether rich or poor; and those parents who check this principle

in their children, or subject them to inconveniences for loving their nurses and servants, nip the plants of gratitude and affection in the bud. They must not therefore expect to enjoy their fruits, or that their children will be strongly attached to them when grown up.—*Editor.*

CHAPTER X.

Humility, Pride, Self-conceit, and Censoriousness.

In conversing with men I have observed this vice, that instead of gathering observations from others, we make it our whole business to lay ourselves open to them, and are more concerned how to expose and set out our own commodities, than how to increase our stock by acquiring new ones Silence therefore and modesty are very advantageous qualities in conversation, and one should therefore train up this boy to be sparing and a good husband of his talent of understanding, when once acquired, and to forbear taking exceptions at or reproving every idle saying or ridiculous story that is spoke or told in his presence; for it is rudeness to controvert every thing that is not agreeable to our palate. Let him be satisfied with correcting himself, and not seem to condemn every thing in another he would not do himself, nor dispute against common customs. Let him be wise without arrogance and without envy. When he enters into an argument, let him be taught to be curious in the

election and choice of his reasons, to abominate impertinence, and consequently to affect brevity; but above all, let him be lessoned to acquiesce and submit to truth so soon as ever he shall discover it, whether in his opponent's argument, or upon better consideration of his own; for he shall never be preferred to the chair for a mere clatter of words and syllogisms, and is no further engaged to any argument whatever than as he shall in his own judgment approve it; nor yet is arguing a trade where the liberty of recantation and getting off upon better thoughts are to be sold upon ready money. Let his virtue and his conscience be eminently manifest in his speaking, and have only reason for their guide. Make him understand that to acknowledge the error he shall discover in his own argument, though only found out by himself, is an effect of judgment and sincerity, which are the principal things he is to seek after; that obstinacy and contention are common qualities, mostly appearing in and best becoming a mean and illiterate soul; that to recollect and to correct himself and to forsake an unjust argument in the height and heat of dispute are great and philosophical qualities. Let him be advised, being in company, to have his eyes and ears in every corner of the room. Let him examine every man's talent, a peasant, a bricklayer, or a passenger; a man may learn something from every one of these, whereof some use may be made at one time or another; nay, even the folly and impertinence of others will contribute to his instruction.—*Montaigne.*

Young people should be taught that both care and skill will be a good deal required in the management of their censure. To distinguish is not only *natural* but *necessary;* and the effect of it is, that we cannot avoid giving judgment in our minds, either to *absolve* or *condemn*, as the case requireth. The *difficulty* is to know when and where it is fit to *proclaim* the *sentence*. An *aversion* to what is *criminal*, a contempt of what is *ridiculous*, are the *inseperable companions* of understanding and virtue; but the letting them go farther than our own *thoughts* hath so much danger in it, that though it is neither possible nor fit to *suppress* them entirely, yet it is necessary they should be kept under very great *restraints*. An *unlimited liberty* of this kind is little less than sending a *herald* and proclaiming war to the world, which is an *angry beast* when so provoked. It is therefore necessary to take heed of *laughing*, except in company that is very sure.

Our wit will be misapplied if it is wholly directed to discern the *faults* of *others*, when it is so necessary to be often used to *mend* and *prevent our own*. The sending our *thoughts* too much abroad hath the same effect, as when a *family* never stayeth at home; *neglect* and *disorder* naturally followeth; as it must do within ourselves, if we do not frequently turn our eyes inward to see what is amiss with us, where it is a sign we have an *unwelcome prospect* when we do not care to *look* upon it, but rather seek our *consolations* in the faults of those we converse with.

Avoid being the first in fixing a *hard censure*; let it be confirmed by the *general voice*, before you can give into it; neither are you then to give sentence like a *magistrate*, or as if you had a *special authority* to bestow a *good* or *ill name* at your discretion. Do not dwell too long upon a *weak side*; touch and go away; take pleasure to stay longer where you can commend, like bees that fix only upon those herbs out of which they may extract the juice of which their honey is composed. A *virtue* stuck with *bristles* is too rough for this age; it must be adorned with some *flowers*, or else it will be unwillingly entertained; so that even where it may be fit to strike, do it like a *lady*, gently; and assure yourself, that, where you care to do it, you will wound others more and hurt yourself less by soft strokes, than by being harsh or violent. In short, the triumph of wit is to make your good nature subdue your censure; to be quick in seeing faults and slow in exposing them.—*Marq. Halifax's advice, &c.*

If that sheepish softness, which often enervates those who are bred like fondlings at home, be carefully to be avoided, it is principally so for *virtue's sake*, for fear lest such a *yielding temper* should be too susceptible of vicious impressions, and expose the young novice too easily to be corrupted*.

* The inconveniences arising from a *too yielding temper* are so apparent, that all who are engaged in education should be careful not to recur too frequently to ridicule in correcting the faults of their pupils: for though it may prove extremely efficacious in breaking them of bad

A young man, before he leaves the shelter of his father's house and the guard of a tutor, should be fortified with resolution and made acquainted with men, to secure his virtues, lest he should be led into some ruinous course or fatal precipice, before he is sufficiently acquainted with the dangers of conversation, and has steadiness enough not to yield to every temptation. Were it not for this, a young man's bashfulness and ignorance in the world would not so much need an early care. Conversation would cure it in a great measure; or if that will not do it early enough, it is only a stronger reason for a good tutor at home. For if pains be to be taken to give him a manly air and assurance betimes, it is chiefly as a fence to his virtue when he goes into the world under his own conduct.

Concerning *Reputation*, I shall only remark this one thing, that though it be not the true principle and measure of virtue, (for that is the knowledge of a man's duty and the satisfaction it is to obey his Maker in following the dictates of that light God has given him, with the hopes of acceptation and rewards,) yet it is that which comes nearest to it; and being the testimony and applause that other people's reason, as it were by common consent, gives to virtuous actions, it is the proper guide and encouragement of children, till they

habits, yet its influence will probably be equally powerful when employed by their young companions to laugh them out of good ones. Instead of governing them by this dangerous principle, accustom them to bear being laughed at, and thus render them invulnerable to the shafts of ridicule when assailed by them on every side on their first entrance into life. *Editor.*

grow able to judge for themselves, and to find what is right by their own reason.

This consideration may direct parents how to manage themselves in reproving and commending their children. The rebukes and chiding which their faults will sometimes make hardly to be avoided shall not only be sober, grave, and unpassionate words, but also alone and in private; but the commendations children deserve they should receive before others.* This doubles the reward by spreading their praise; but the backwardness parents show in divulging their faults

* There is an appearance of dishonesty in this method of reproving and applauding children, which I cannot approve; for by thus concealing one side of the account a false balance is struck, and the children are suffered to receive a larger portion of praise than is justly their due. Little children should be satisfied with the approbation and esteem of their parents and those immediately concerned in their education, without being led to suppose their conduct could interest others: besides, if they are accustomed to be publicly praised for all their good actions while little, there is a danger of their still wanting *this stimulus* when grown up.

Were young people only to associate with the good and wise, I grant reputation might be the best principle we could instill into them, till they were capable of being guided by the superior laws of religion and morality; but as they must be frequently exposed to the baneful influence of bad example, it should be the chief object of education to cultivate in children, and particularly in boys, that mental courage, which, resting on itself, will enable them to dare to be singular in the cause of virtue, and feel humiliated rather than elated by the praise and approbation of the wicked.—Had this spirit of independence been duly implanted in the minds of *British Youth*, public virtue and true patriotism would not have been at their present low ebb.

It will be necessary, however, to distinguish between the steady

will make them set a greater value on their credit themselves, and teach them to be the more careful to preserve the good opinion of others, whilst they think they have it. But when, being exposed to shame by publishing their miscarriages, they give it up for lost, that check upon them is taken off, and they will be the less careful to preserve others' good thoughts of them, the more they suspect that their reputation with them is already blemished—*Locke.*

Children observe a great deal and talk but little, unless they have been taught to prattle, which should be carefully avoided. The amusement we find in the company of lively children very frequently spoils them; for they are accustomed to say any thing that comes into their heads, and to talk on subjects of which they have no knowledge, by which they acquire for the rest of their lives a habit of judging with precipitation, and of saying things of which they have no clear ideas, which shows a great want of understanding. The pleasure we derive from the company of children has

firmness here recommended, which will lead the young pupil to exclaim,

"But pure of heart and high of self-esteem
I must be honoured by myself. All else,
The breath of fame, is as the unsteady wind
Worthless!" *Southey.*

and that daring effrontery which courts singularity and is alike unmoved by the approbation of the good and bad. Thus, while children are taught to despise the ostentatious display of virtues they do not possess, let them be equally cautioned against injuring the cause of morality by appearing less correct in their conduct than they really are. *Editor.*

another bad effect. They perceive they are admired, that all they do is remarked, and that they are listened to with attention: from this they learn to believe they shall always enjoy the same advantages. I have seen children who have imagined they were the subject of conversation when any one spoke low, and thus thought all they did was wonderful and extraordinary. You should pay attention to children without letting them discover you are thinking about them. Show them that your affection for them and their helplessness are the causes of your attention, and not any particular esteem for their abilities. Content yourself with forming their minds as opportunities shall naturally arise, and even if you are able to bring a child forward without any particular pains, you should almost be afraid to do it, because the danger of their being proud and conceited will outweigh any advantages that can be derived from their premature acquirements*.—*Fenelon.*

Above all, children should be careful to avoid a fault very common to their age, that of thinking they have more understanding than others, because they have read or studied more. Thus they pass judgment in a decisive tone, and sometimes before persons of abilities, whose determination they ought in decency rather to wait for than anticipate. By this air of sufficiency they think to gain the esteem of others, though they only procure their contempt. Modesty, reserve, and a distrust of their own abilities, should form the cha-

* See page 293, Priestley—and 298, Edgeworth, in this chapter. *Ed.*

racteristic of youth and their greatest honour. They may however lay open their doubts, propose their difficulties, and modestly question such as are of age and abilities to inform them.—*Rollin.*

It is a dangerous thing for parents to rate their children too high; nor is it less so to sink them too low. There is a certain spirit to be maintained, without which our children will degenerate into meanness; there is a degree of dignity they must support, without which they will become not merely useless, but burthensome. Parents therefore must carefully attend to this, lest in avoiding one evil they fall into another; and no means so likely to gain this medium, as self-knowledge under the direction of prudence.—*Nelson.*

Many are of opinion that a very young woman can hardly be too silent and reserved in company; and certainly nothing is so disgusting in youth as pertness and self-conceit. But modesty should be distinguished from an awkward bashfulness, and silence should only be enjoined when it would be forward and impertinent to talk. There are many proper opportunities for a girl to speak in company with advantage to herself, and if she does it without conceit and affectation, she will always be more pleasing than those who sit like statues without sense or motion. When a young lady is silent, her looks should show her attention and presence to the company: a respectful and earnest attention is the most delicate kind of praise, and never

fails to gratify and please. A young lady must appear to be interested in what is said, and endeavour to improve herself by it. If she understands the subject *well enough* to ask now and then a pertinent question, or if she can mention any circumstances relating to it, that have not before been taken notice of, this will be an agreeable way of showing her willingness to make a part of the company, and will probably draw a particular application to her from some one or other. Then, when called upon, she must not draw back as unwilling to answer, nor confine herself merely to *yes* or *no*, as is the custom of many young persons, who become intolerable burthens to the mistress of the house.—*Chapone.*

That degree of vanity, &c. which can occasion no very lasting or irremediable evils, had better be left to correct itself by the actual experience of ridicule and other inconveniencies which naturally attend it, than by such an exceedingly strict attention, as should entirely prevent the excess of such natural passions. For, in consequence of having felt nothing of the pungency of shame or disgrace in early life and in small things, they will be more in danger of incurring it in greater, and so late in life, as that the effects of it shall be irremediable.—*Priestley.*

I allow that it is very natural, you should freely say what you think of the different persons you see, provided you are not too minute in your criticism;

and when you observe any thing which you think contrary to good-breeding, I give you leave to remark it to me. This freedom is only a proper confidence; but if you indulge in such conversation before strangers, it will become indiscretion and scandal, which is a vice particularly despicable in youth. At your age, or even at twenty, you can be but little fit to judge or decide, much less to condemn others, when your own character is not established in the world. How can you obtain the general esteem, if you show signs of levity, indiscretion, and ill-nature? Without experience, how much does one stand in need of the indulgence of others! And who will have any for a young person, who is thoughtless and ill-natured? By giving way to scandal, a young person loses all the charms peculiar to her age, and proves that she wants discernment, good sense, and good principles.—*Madame de Genlis.*

Timidity is the daughter of Self-love and Modesty; it arises from the desire to please and the fear of not pleasing. For this reason those who are free from vanity, and those in whom pride predominates, are equally free from timidity. When not carried to an extreme, timidity is one of the graces of youth. The gentle and timid manner, with which a young person gives her opinion or expresses her doubts, is a sure pledge of the improvement of her understanding.

Timidity must be generally pleasing, when opposed to that presumptuous confidence which often accompanies ignorance and folly. Timidity carried to an extreme becomes a misfortune, it throws a veil over

the most amiable qualities, destroys the beauty of the countenance, gives a stiffness to all our actions, seems to fetter our very thoughts, and, by making us appear in a disadvantageous light, often realizes the fear of not pleasing which it has inspired.

Timidity, though opposite to vanity, differs widely from true modesty. The timid are as apprehensive of blame, as the vain are solicitous of applause. Timidity has no resemblance to that noble and interesting simplicity of character, which is the distinguishing mark of true merit. I know a man who is religious without hypocrisy, and who possesses genius and virtue: all his actions, his labours, and his discoveries are directed to the good of the human race. Wholly occupied entirely with this one great object, he pays no attention to himself, nor to the opinions that may be formed of him. Never was he known to boast of his abilities, of the success that attended his undertakings, or of the service he has done the world. His countenance expresses the serenity and peace of his soul; he neither appears embarrassed nor confident, neither fears blame, nor seeks honours and distinctions; in a word, he is great and good without endeavouring to appear so, or seeming conscious of his own superiority.

Timidity will always please when it is a proof of modesty, and of the just opinion we entertain of the superior abilities of others. In some cases, on the contrary, an excessive and misplaced timidity is a sign of self-love. Suppose, for instance, that a young lady in company is requested to exercise an agreeable accomplishment for the entertainment of the party, and re-

fuses because she does not excel, or fears being eclipsed by another; her timidity will unavoidably make an unfavourable impression, and the company will justly suppose she has more vanity than good nature, and more self-love than true modesty. She should consider that it is of more importance to please by her politeness, than to shine by her accomplishments.

Madame de la Fite.

The chief object of conversation is too often victory, not information or participated pleasure: the injury is extensive in its effects, for it poisons the general sources of social happiness. Children should be early taught to avoid this error.—*Williams.*

The most assiduous attention ought to be used to guard youths of fortune against the attractive bait of flattery. When the virtues or growing graces of our pupils are praised in modest terms, we ought to join in the commendation; for it is unjust to deny our approbation to actions and talents which deserve it. But whenever expression grows lavish and adulatory, we should make our pupils ashamed of the compliments which have been paid them, by such observations as the following: Certainly, my young friend, would I say to a pupil whose ears had been tickled with the pleasing sounds of high and lofty panegyric, that man with whom we have been just conversing either has not sufficient sense to adapt his expressions to his sentiments, or his sentiments greatly exceed the true magnitude of things, or he takes you for a fool and wants

to divert himself at your expense. Thus, if every opportunity was taken to connect an idea of disgrace with excessive praise, such associations formed in youth would continue through life, flattery would lose its relish, and flatterers be no longer the bane of incautious virtue.—*Macaulay.*

Pertness and primness are always in some degree ridiculous or disgusting in persons of infant years. There is a kind of premature manhood which we have sometimes occasion to observe in young persons, that is destructive of all honest and spontaneous emotions in its subjects. They seem as if they were robbed of the chief blessing of youth, the foremost consolation of its crosses and mortifications, a thoughtless, bounding gaiety. Their behaviour is forced and artificial. Their temper is unanimating and frigid. They discuss and assert, but it is with a borrowed judgment. They pride themselves in what is eminently their shame; that they are mere parrots or echoes to repeat sounds formed by another. They are impertinent, positive, and self-sufficient. Without any pretensions to an extraordinary maturity of intellects they are destitute of the modesty and desire of information that would become their age. They have neither the graces of youth or age, and are like forced plants, languid, feeble, and to any just taste unworthy of the slightest approbation. Calumny is execrable and unmanly when it attacks the first promising dawnings of youth. I do not say that we should refrain from judging them, or fear to utter our judgment; but that we

should indefatigably endeavour to form true principles of judgment; that we should allow ourselves in no hasty conclusions; that recollecting the mutability of youth, we should be reluctant to pass a final condemnation; and above all, that we should not, from the force of a jaundiced imagination, convert the little starts, the idle sallies, and the temporary deviations of an unformed mind into inexpiable errors.—*Godwin.*

As a considerable portion of the happiness of life arises from the sense of self-approbation, we would wish to secure this gratification to our pupils in its utmost perfection; but at the same time we must be careful not to intoxicate them with praise. The silent approbation of their friends expressed by their looks or tone of voice should be sufficient.

When children first begin to learn accomplishments, or to apply themselves to literature, those who instruct them are apt to encourage them with too large a portion of praise: *the smallest quantity of stimulus, that can produce the exertion we desire, should be used:* if we use more, we waste our power and injure our pupils. As soon as habit has made any exertion familiar, and consequently easy, the pleasure of improvement will be a sufficient stimulus, and praise may be gently withdrawn.

If we expect children to excel and not to know that they excel, we expect impossibilities: we expect at the same time intelligence and stupidity. If, therefore our pupils in the simplicity of childhood talk about their own attainments, we should bear with it patiently,

till they are old enough to learn that respect for the feelings of others, which teaches us to restrain our own; but we must not be in haste to restrain them, lest we teach them hypocrisy instead of strength of mind or real humility. We should not hastily blame children for the sincere and simple expressions of their self-complacency or of their desire for the approbation of others; we should gradually point out to them the truth, and how these sentiments may be directed to a proper end. But we must be careful not to teach them the affectation of humility, which, when carried to the extreme, appears full as ridiculous, as troublesome, and as offensive as any of the graces of vanity or the airs of pride. Young people are cured of presumption by mixing with society, but they are not so easily cured of any species of affectation. We should rather let the vanity of children find its own level, than attempt any artificial adjustments; they will learn propriety of manners from observation and experience; it is infinitely better that they should be allowed the necessary expansion of self-complacency in the company of their superiors, than that it should be repressed by the cold hand of authority, and afterwards be displayed in the company of inferiors and sycophants.

Edgeworth.

Though I disapprove of chastisement and severity of rebuke, I have not a much more favourable opinion of the utility of commendation, even supposing what does not always happen, that it is bestowed with impartiality.

The dangers attending early fame are very great. The plant that blossoms too soon will infallibly be nipt by the frost. Young people are apt to be too much elevated by applause, and not having sense enough to discern the shadow from the substance, continue in error during life. They frequently profess to know what they know not, that they may display their parts and not appear inferior to their companions or school-fellows, and thus by an immature ambition come at last to know nothing at all.—*Northmore.*

CHAPTER XI.

Manners and Politeness.

"With polished manners polished minds agree,
"For true politeness is philanthropy.

COWPER.

NEVER trouble yourself about the want of well-fashioned civility in the carriage of your children, whilst *civility* is not wanting in the mind; for there you must take care to plant it early. If their tender minds be filled with veneration for their parents and teachers, which consists in love and esteem and a fear to offend them, and with *respect and good-will* to all people, that respect will of itself teach those ways of expressing it which they observe most acceptable. Whilst they are very young, any carelessness is to be borne with in

children, that carries not with it the marks of *pride* or *ill-nature;* but be sure to keep up in them the principles of good-nature and kindness, and when they have taken root in their minds, and are settled there by continual practice, fear not, the ornaments of conversation and the outside of fashionable manners will come in their due time. Let you lecture them as you will, their manners will be chiefly formed by the manners of those they live with. We all do most by example, and children in particular better understand what they see than what they hear. Good qualities are the substantial riches of the mind, but it is good-breeding sets them off. In most cases the manner of doing a thing is of more consequence than the thing done, and upon that depends the satisfaction or disgust with which it is received. This therefore lies not in the putting off the hat, nor making of compliments, but in a due and free composure of language, motion, posture, place, &c. suited to persons and occasions, and can be learned only by habit or use, and though it be above the capacity of children, and little ones should not be perplexed about it; yet it ought to be begun and in a good measure learned by a young gentleman whilst he is under a tutor, before he comes into the world upon his own legs, for then usually it is too late to hope to reform several habitual indecencies which lie in little things; for the carriage is not as it should be till it becomes natural in every part. If, in conversation a man's mind is kept up with a solicitous watchfulness about any part of his behaviour, instead of being mended by it, it will be constrained, uneasy, and ungraceful.—*Locke.*

I cannot help remarking on the unhappy constraint I have often, with much sympathy, seen very young children put on before company. The chiding lectures I have heard read to boys and girls of eight or ten years of age about holding up of heads, putting back shoulders, turning out toes, and making legs, have, I am persuaded, gone a good way toward disgusting the poor children against what is called behaviour. Did parents consider, that even in grown people gracefulness of behaviour consists in an easy and natural motion and gesture and looks denoting kindness of goodwill to those with whom they converse, and that if a child's heart and temper are formed to civility the outward expressions of it will come in all due time; did parents, I say, consider these obvious things, they would bestow their chief attention upon the mind, and not make themselves, their children, and their friends, uneasy about making curtesies and legs twenty times in a quarter of an hour.—*Burgh.*

Our deportment should always be such as may dispose people to think favourably of us, and never such as can justly offend. But young people are very apt to prostitute this disposition, by using it only occasionally; whereas to make it a virtue, it must be exercised universally and become a settled habit; in short it must flow from the heart. A young gentleman is to pay a visit to a great man or a rich aunt: what pains are taken to make a graceful appearance!

How exact is his deportment, how pleasing his conversation! The visit paid, the mask is thrown off, and he is the very Bear to every one else. Have actions like these any merit in them? Ought we not to call such behaviour dissimulation and hypocrisy? Most certainly. To obviate this, let parents be very careful to teach their children an universal good behaviour; not partial, narrow, or confined, but such as will show itself at all times, on all occasions, and to all degrees of people.—*Nelson.*

I should never teach my pupil to kiss the women's hands, or to flatter them, or even to pay them more attention than he pays the men. It is an inviolable law with me never to require of him any thing of which he cannot understand the reason; and there is no good reason why a child should treat one sex differently from the other.—*Rousseau.*

As children cannot possibly of themselves know wherein decency of behaviour and good manners consist, and as the modes of civility are determined rather by custom than by reason, they will remain rough and unpolished even with the most enlightened understandings and best disposed hearts, if this respect left to nature alone. It is therefore proper to represent to them decency of behaviour in the most agreeable manner, and under the most engaging form, by which they will profit much and take a pleasure in it; whereas if done in a pedagogical pedantic way,

they will acquire an aversion to all civility and good-breeding: and hence no wonder if an unnatural stiffness and constraint is apparent in all their actions. As I am of opinion, that the affections of children may in general be more easily gained by example than by formal instruction, so I imagine this is particularly true with regard to civility and politeness of manners; be sure therefore to avail yourself to their benefit of this disposition to imitate all they see, and let them have before their eyes an example of politeness, that they may become polite and courteous themselves. From this it follows, that parents are to observe the rules of decency and good-breeding, not only in the presence of their children, but to guard them as much as possible against all intercourse with servants and persons of mean education. Yet on no account must they allow them to behave with rudeness to servants, but instill into them a modest and decent behaviour toward all their inferiours.—*Kruger.*

To be perfectly polite, one must have great *presence of mind*, with a delicate and quick sense of propriety; or, in other words, one should be able to form an instantaneous judgment of what is fittest to be said or done on every occasion as it offers. I have known one or two persons, who seem to owe this advantage to nature only, and to have the peculiar happiness of being born, as it were, with another sense, by which they had an immediate perception of what was proper and improper, in cases absolutely new to them: but this is the lot of few. In general, pro-

priety of behaviour must be the fruit of instruction, of observation and reasoning, and is to be cultivated and improved like any other branch of knowledge and virtue. A good temper is a necessary ground-work of it: and, if to this is added a good understanding, applied industriously to this purpose, I think it can hardly fail of attaining all that is essential in it.—Particular modes and ceremonies of behaviour vary in different countries, and even in different parts of the same town. These can only be learned by observations on the manners of those who are best skilled in them, and by keeping what is called good company. But the principles of politeness are the same in all places. Wherever there are human beings, it must be unpolite to hurt the temper, or to shock the passions of those you converse with. It must every where be good-breeding to set your companions in the most advantageous point of light, by giving each the opportunity of displaying their most agreeable talents, and by carefully avoiding all occasions of exposing their defects; to exert your own endeavours to please and to amuse, but not to outshine them; to give each their due share of attention and notice; not engrossing the talk when others are desirous to speak, nor suffering the conversation to flag for want of introducing something to continue or renew a subject; not to push your advantages in argument so far that your antagonist cannot retreat with honour; in short, it is an universal duty in society to consider others more than yourself: "in honour preferring one another."—

Chapone.

Young people should be taught, that as learning, honour, and virtue, are absolutely necessary to gain them the esteem and admiration of mankind; politeness and good-breeding are equally necessary to make them welcome and agreeable in conversation and common life. Great talents are above the generality of the world, who neither possess them themselves nor judge of them rightly in others, but all people are judges of the lesser talents, such as civility, affability, and an obliging agreeable address and manner, because they feel the good effects of them, as making society easy and pleasing.

Good sense must in many cases determine good-breeding, because the same thing that would be civil at one time, and to one person, may be quite otherwise at another time, and to another person; but there are some general rules of good-breeding that hold always true in all cases. This good-breeding does not consist in low bows and formal ceremony, but in an easy, civil, and respectful behaviour.

Young people should be taught to answer with complaisance when they are spoken to, to place themselves at the lower end of the table, unless bid to go higher, to drink first to the lady of the house and next to the master, not to eat awkwardly or dirtily, not to sit when others stand, and to do all this with an air of complaisance and not with a grave sour look, as if they did it all unwillingly. I do not mean a silly insipid smile that fools have when they would be civil,

but an air of sensible good humour. I hardly know any thing so difficult to attain or so necessary to possess as perfect good-breeding; which is equally inconsistent with a stiff formality, an impertinent forwardness, and an awkward bashfulness. A little ceremony is often necessary; a certain degree of firmness is absolutely so; and an outward modesty is extremely becoming: the knowledge of the world and their own observation must, and alone can, tell them the proper quantities of each.

The art of pleasing is a very necessary one to possess, but a very difficult one to acquire. It can hardly be reduced to rules; good sense and observation will teach more of it than I can; but *do as you would be done by*, is the surest method that I know of pleasing.

Now I am on the subject of manners and politeness, there is another thing I must mention, which, though little enough in itself, yet, as it occurs at least once in every day, deserves some attention; I mean carving. Young people should be used to carve adroitly and genteelly, without hacking half an hour across a bone, without bespattering the company with sauce, and without overturning the glasses into their neighbour's pockets*. These awkwardnesses are extremely dis-

* Many parents are so strangely negligent in this respect, as never to give their children an opportunity of learning this very useful accomplishment, so that they must necessarily feel extremely awkward and confused when they have to conduct a table of their own. Young people of both sexes should by turns do the honours of the table in their father's family, when no formal company is present, in order to attain to some degree of skill in the art of carving, which can only be acquired by frequent practice. *Editor.*

agreeable, and if often repeated bring ridicule. They are very easily avoided by a little attention and use.

Good-breeding has been defined to be *the result of much good sense, some good-nature, and a little self-denial for the sake of others and with a view to obtain the same indulgence from them.* Taking this for granted, it is astonishing to me, that any body who has good sense and good nature can essentially fail in good-breeding. This good-breeding (which should be taught children and young people) is independent of modes, and consists in endeavours to please and oblige our fellow-creatures by all good offices short of moral duties. This will be practised by a good-natured American savage as essentially as by the best bred European. Perhaps it may be said, that a father might find much better topics of advice for his son: I would admit it, if they had given them, or that they were capable of receiving no better; but if sufficient pains have been taken to form their hearts and improve their minds, and not without success, I will tell those solid gentlemen, that all these trifling things, as they think them, collectively form that pleasing *je ne scais quoi*, that ensemble which they are utter strangers to both in themselves and others. It is from old people's looking upon these things as trifles, or not thinking of them at all, that so many young people are so awkward and ill-bred. Their parents, often careless and unmindful of them, give them only the common run of education, as school, university, and then travelling, without examining, and very often without being able to judge if they did examine, what progress they make in any one of these stages. Then they carelessly comfort themselves, and say,

that their sons will do like other people's sons; and so they do, that is commonly very ill. They correct none of the childish nasty tricks which they get at school, nor the illiberal manners which they contract at the university, nor the frivolous and superficial pertness which is commonly all they acquire by their travels. As *they* do not tell them of these things, nobody else can; so they go on in the practice of them, without ever hearing or knowing that they are unbecoming, indecent, and shocking. For nobody but a father can take the liberty to reprove a young fellow grown up for these kind of inaccuracies and improprieties of behaviour.—*Chesterfield.*

Extract from the MIRROR.

In modern education, in the place of cherishing the amiable simplicity and frankness of children, every emanation of the heart is checked by the constant restraints, dissimulations, and frivolous forms of fashionable address, with which we harass them. Thus like French taylors and dancing masters, while we pretend to add grace and ornament to nature, we constrain, distort, and incumber her; whereas the education of a polished age should, like the drapery of a fine statue or portrait, confer decency, propriety, and elegance, and gracefully veil, but by no means conceal, the beautiful forms of nature.

Madame de Genlis observes that we should not teach children to be affable, as this will find them with

ideas of their own consequence and increase their pride; and in support of her opinion quotes the following passage from Moncrief:

"If you would instill into children of superior rank "such qualities as they ought to carry into society, "you should not employ terms which only awaken "their vanity. We tell them they should be affable, "obliging, &c. On the contrary we should use ex- "pressions that may render them modest, and admo- "nish them to esteem and venerate all men who are "distinguished by their virtues. We should speak to "them of respect, deference, gratitude, and friend- "ship."

It is much better to treat your friends with civility, though you do it in an awkward manner, than to take no notice of them: because they will at least suppose you wish to be polite, however you may fail in the attempt. I have observed that courtiers are afraid to show their affability, through fear of appearing to want grace in their manner, and had rather pass for unpolite, absent, or proud, than be accused of awkwardness.—*Madame de Genlis.*

Politeness and civility are particularly necessary to be observed in the strictest manner among different parts of a family, as wives and husbands, children and parents, brothers and sisters. If this kind of good-breeding be ever violated among them, the consequence is coldness, quarrels, and a gradual aversion. This grace may be defined to be the art of being easy in company and of making all others easy about us.

It consists in indiscriminate attention, in accommodating our conversation to the particular tastes, habits, and inclinations of those we are in company with, and in never lancing on our own affairs, but always paying the most minute regard to those of others.—

Bennet.

Having laid the foundation of the rational politeness of my pupils in the cultivation of an extensive benevolence, I shall leave the exterior part of it, which partakes of a more mutable quality and may be termed the grimace of the day, to the conversation of the fashionable world; but with this caution, that young persons should be guarded against entertaining such a high idea of these exteriors and their indispensableness in the carriage of a gentleman, as to make them fearful of giving way to the flowing civility of the mind, lest it should induce awkwardness, or lest it should not accord to the general rule; for I contend that all originals are better than copies, that the polite exterior of the fashionable world is only a copy of virtues which too often find no place in the acting characters, and consequently is liable to change into a determined rudeness whenever motives of caprice or vanity intervene. I have seen these fashionable people, who set up for models of politeness, comport themselves with an insolence which must give pain to every feeling mind, and which consequently never would be affected by the truly benevolent, whose conduct is studiously directed to the spreading and increasing happines and enjoyment.—*Macaulay.*

In talking to children we should endeavour to avoid those unmeaning complifments, which slip from the tongue, but have not the least connexion with the affections that should warm the heart and animate the conduct. By this false politeness sincerity is sacrificed and truth violated; and thus artificial manners are generally taught. For true politeness is a polish not a varnish; and should rather be acquired by observation than admonition. And we may remark by way of illustration, that men do not attempt to polish precious stones, till age and air have given them that degree of solidity, which will enable them to bear the necessary friction without destroying the main substance.—*Wollstonecraft.*

Morality, or the exercise of beneficence, consists of two principal parts, which may be denominated the greater morality, and the less. Those actions of a man's life adapted to purposes of beneficence, which are fraught with energy, and cannot be practised but in an exalted temper of mind, belong to morality; such as saving a fellow-being from death, raising him from deep distress, conferring on him a memorable advantage, or exerting one's self for the service of multitudes. There are other actions, in which a man may consult the transitory feelings of his neighbours, and to which we can seldom be prompted by a lofty spirit of ambition; actions which the heart can record,

but which the tongue is rarely competent to relate. These belong to the lesser morality, and those persons who are engaged in education, should not neglect to make their pupils attentive to the observance of these as well as of the greater moralities.

When a modest and unassured person enters a room, he is anxious about his gestures, and feels the disposition of every limb and feature as a sort of weight on his mind. A supercilious look, a dubious smile, an unceremonious accost from one of the company, pierce him to the soul. On the contrary, at how cheap a rate may he be encouraged and made happy. What kind-hearted man would refuse to procure ease for him at so small an expense. Perhaps the sort of sensibility here described is to be regarded as a defect; but a judicious moralist will not be abrupt in the suppression of sensibility. The form may be wrong, but the substance ought to remain. In a word, where civilization exists, sensibility will be its attendant; a sensibility which cannot be satisfied without much kindness, nor without a kindness of that condescending nature, that considers the whole chain of our feelings, and is desirous, out of petty materials, to compose the sum of our happiness.

Politeness is not precisely that scheme and system of behaviour which can only be learned in the fashionable world, where many things are practised not to encourage, but to depress. True politeness may often be found in a cottage. It cannot however conspicuously exist but in a mind itself unembarrassed and at liberty to attend to the feelings of others; and it is distinguished by an open ingenuousness of countenance,

and an easy and flowing manner. Politeness in its genuine sense is seldom or never at variance with sincerity. Sincerity in its principle is nearer and in more direct communication with the root of virtue and utility, than politeness can ever be. The original purpose of sincerity, without which it is no more than idle rant and mysticism, is to provide for the cardinal interests of a human being, the great stamina of his happiness. The purpose of politeness is of a humbler nature. It follows in the same direction, like a gleaner in a corn-field, and picks up and husbands these smaller and scattered ears of happiness, which the pride of stoicism, like the pride of wealth, condescends not to observe.—*Godwin.*

Children are often teased with frequent admonitions about their habits of sitting, standing, walking, talking, eating, speaking, &c. More *power* is wasted upon trifling defects in the manners of children, than can be imagined by any who have not particularly attended to the subject. If it be thought indispensably necessary to speak to children eternally about their manners, this irritating and disagreeable office should devolve upon somebody whose influence over the children we are not anxious to preserve undiminished.

A little ingenuity in contriving the dress, writing-desks, &c. of children who are any way defective in their shape, might spare much of the anxiety which is felt by parents, and much of the bodily and mental pain which they alternately endure themselves. For these patients would it not be rather more safe to con-

sult the philosophical physician, than the dancing-master, who is not bound to understand either anatomy or metaphysics?—*Edgeworth.*

CHAPTER XII.

Modesty and Chastity.

As the slightest touch will defile a clean garment, which is not to be cleaned again without a great deal of trouble, so the very conversation of the wicked and debauched will in a very short time defile the mind of an innocent person, in a manner that will give him great trouble to recover his former purity. You may therefore more safely venture into company with a person infected with the plague, than with a vicious man: for the worst consequence of the first is death; but of the last the hazard of a worse destruction. For vicious people generally have a peculiar ambition to draw in the innocent to their party; and many of them are furnished with artifices and allurements but too effectual for ensnaring.—*Burgh.*

A father should be very careful to fix in his son a tender regard to the opposite sex; not indeed to become their slaves or degenerate into effeminacy, not to be the dupe of those who study to allure, but to have a just sense of their merit, their innocence, and

Let your answers be serious, short, decided; I need not add that they ought to be true. We cannot teach children the danger of telling lies to men, without at the same time feeling, on the part of men, the still greater danger of falsehood toward children. One single lie uttered by a master to his pupil will perhaps destroy for ever all the fruits of education.

An absolute ignorance on certain subjects is perhaps most proper for children; but let them learn in good time what it is impossible to conceal from them. You must either take care that their curiosity be not awakened, or that it be fully satisfied before that age at which they will be in danger from it. Your conduct with your pupil must in this respect depend on his particular situation, the companions with whom he associates, and the circumstances in which you may foresee he is likely to be placed. It is important here not to leave any thing to chance; if you are not certain of keeping him ignorant of the differences of the sexes till he is sixteen, he should learn it before he is ten. Though modesty is natural to the human species, children do not naturally possess any. Modesty only arises from a knowledge of evil, and how should children who have not, who ought not to have this knowledge, possess sentiments which are the result of it. To give them lessons on modesty and chastity is to teach them that some actions are disgraceful and immodest; it is to give them a secret wish to be acquainted with these things. In that wish they must sooner or later succeed, and the first spark of information their imagination receives will hasten too soon the disorder of the passions. Whoever blushes is al-

ready culpable; true innocence is never ashamed of any thing.

I know but one good way to preserve the innocence of children, which is, that all those about them should respect and love it. Without this, all the fruits of your circumspection toward them sooner or later will be destroyed. If a smile, a wink, a shrug escape you, it will discover all you wish to conceal; it will at last teach them there is something to be concealed. The delicate turns and expressions in use among polite well-bred people presuppose a kind of information which children should not possess, and are therefore misapplied when used to them; but if we really honour their innocence, we easily learn in talking with them such expressions as are adapted to their minds. There is a certain *simplicity* of language which suits and pleases innocence; this is the true style we should use to divert a child from indulging a dangerous curiosity. By talking to him with openness on all subjects, you leave him no reason to suppose that there is any thing more to reveal. By affixing to gross words the disgusting ideas that are suitable to them you smother the first sparks of the imagination. You do not forbid his using such words or having such ideas, but without his suspecting it you give him a repugnance and dislike to recalling them to his memory. Children may be taught lessons of decency and propriety by only telling them it is dirty and nasty to expose themselves.

When the critical period is approaching, that your pupil is likely to be hurried away by his passions, pre-

'sent him with such objects as will restrain rather than excite them. Take him away from great cities, where the dress and immodesty of the women will hasten and anticipate the dictates of nature, where young men are constantly spectators of pleasures of which they shou' be ignorant till they are capable of making a pro' choice. Lead them back to the abode of their fancy, where rural simplicity will allow time for the passions to unfold slowly; or if their taste for the arts attach them to great cities, make use of this same taste to preserve them from the dangers of idleness. Be very select in the society they mix with, in the connexions they form, in their employments and in their pleasures. Present them with scenes that are enlivening but modest, that will interest without seducing them, that will increase their sensibility without affecting their passions.'

Let your pupil be acquainted with the lot of man, with the miseries of his fellow-creatures; but do not let him witness them too often. A well-chosen object shown at a proper time will awaken his compassion and afford him subject for reflection during a month.

Parents should endeavour as much as possible to keep back the age of puberty in their sons, or at least to prevent that dangerous period being brought forward by the indulgence of the imagination, or by the premature lessons young men receive from servants and youthful companions.

The period of maturity however must at last *arrive*, from that time you must entirely change your tone

with them. For now your son is no longer your pupil but your disciple; he is your friend, he is a man; from henceforth therefore treat him as such!

By the methods I have recommended, I believe a young man may preserve his innocence and purity to the age of twenty. Indeed this is so true, that among the Germans formerly, if a young man lost his virginity before that age, he became infamous.

As soon as you perceive that your pupil is likely to give himself up to the gratification of his passions, you must not wink at it, as this one indulgence may influence his character for life; neither must you lay any restraint on him; for if you do, you will become odious to him, he will feel that you are in his way, and will endeavour to escape your observation. I know but one rational plan to be adopted, which is to make him accountable to himself for his actions, to guard him against being drawn into errour, and to point out to him clearly the dangers with which he is surrounded. Hitherto he has been restrained by ignorance, but now he must be governed by knowledge. He must necessarily acquire some knowledge of these dangerous mysteries, and it is very important that he should not learn it of others, or of himself, but of you alone. If he receive this kind of information from others, it will not be given with a good intent, his imagination will be polluted, and he will be in great danger of falling into the vices of those, from whom he has acquired his knowledge. But this is not all that is to be feared; for by these means servants are very apt to ingratiate themselves with their young masters, gain their confi-

dence, make them look upon their fathers or tutors as grave and tyrannical, and it becomes one of the favourite topics of these secret conversations, to turn them into ridicule.

Reading, retirement, idleness, an effeminate and sedentary life, the society of young women and of boys of his own age, are the most dangerous snares, and will continually keep your pupil on the very brink of ruin. I would divert his passions by other sensible objects; I would turn his thoughts into another channel from that which they are about to pursue; and by exercising his body with hard labour, I would check the force of his imagination. When the arms work hard, the imagination is at rest; when the body is fatigued, the heart is not so susceptible. My pupil has learned a trade, and is acquainted with agriculture, but I fear neither of these will be sufficient. If ever hunting were an innocent amusement, and if ever it were desirable for man, it is at this moment that I would have recourse to it. Hunting would harden the heart as well as strengthen the body; it would accustom him to cruelty and blood, and such violent exercise would destroy the too great susceptibility of his heart.

When the time arrives that I think is necessary to give my pupil some knowledge of these new passions and desires which begin to arise within him, I shall choose a fit time and place; I shall fix on some beautiful and romantic spot, which will be rendered sacred and interesting to him by the remembrance of this conversation. My language shall be simple, modest, and chaste to my pupil, but the reader must have a

heart as pure as his to find it so to himself. I would then clearly explain to him the laws of nature, I would point out to him the sacredness of these laws by describing the physical and moral evils which follow from the transgression of them. In speaking of the wonderful mystery of generation, I would describe the charms the Author of Nature has annexed to it, by that exclusive attachment to one object which renders it so delightful, by the duties of fidelity, and by that modesty which accompanies it, and which still increases its attractions. I would paint marriage as the most tender connexion he could form, and as the most inviolable and sacred of contracts; and would strongly urge the reasons why it is so much respected, that whoever violates the purity of the connexion is covered with shame and contempt. I would then describe in strong terms, the horrors of debauchery, the stupidity and depravity that arise from it, the insensible propensity that causes the first errour to be followed by a train of evil inclinations, which if once indulged in, will inevitably lead to ruin. Could a young man know by experience, that the preservation of chastity will insure him health, strength, courage, virtue, self-esteem, and all the true pleasures of man, I am convinced he would consider it as invaluable, and that you would find him attentive to the means you would prescribe to him for its preservation; for as long as chastity is kept unsullied, it is respected; it is only despised when destroyed.

Many persons exercise their wisdom to preserve the young men under their care from sensual gratifications, by endeavouring to inspire them with an aversion for

love, and by making them suppose that it is a sin for them to think of it, as if love were only intended for old men. All these false and deceitful maxims, which are contradicted by the testimony of their own hearts, will never be attended to. The young man led on by instinct, will secretly despise this sober advice, though he pretend to believe it, and will impatiently wait for the moment when it may be transgressed. Such arts then are contrary to nature. By following the opposite direction, I shall sooner accomplish the same end. I should never be afraid of encouraging the tender sentiments with which my pupil is impressed; I would describe them as constituting the supreme happiness of life, which is certainly true; and by these means I would rather lead him to indulge them. By making him sensible how much the union of hearts adds to the charms of mere sensual pleasure, I would give him a disgust for debauchery, and thus by encouraging him to fall in love, I should preserve his virtue.

The most dangerous enemy a young man can have is himself, for it is the imagination that first awakens the passions. To prevent his dwelling on improper subjects, never leave him alone night or day; sleep at least in the same room, never let him go to bed till he is fatigued and sleepy, and make him rise as soon as he wakes in the morning. This will prevent the mischiefs arising from those unnatural sensual indulgences, which are so apt to enervate both the body and mind. Indeed if a young man's passions be so strong that he cannot conquer them, it will be better to follow natural instinct; but then you should so con-

trive that he may be thoroughly disgusted, and never have a desire to repeat his errour.

Another fault in education which I have endeavoured to oppose, but which narrow-minded people will never give up, is the affectation of dignity and the desire to appear perfect in the eyes of their pupils. This is a mistaken idea. Is it not evident that by thus endeavouring to strengthen your authority you destroy it? To gain attention, you must put yourself in the situation of those you are addressing; to touch the human heart you must be a man yourself. These perfect beings neither interest nor convince their pupils, who will always reply that it is easy for them to command others to conquer passions which they have never experienced themselves. Discover your own weakness to your pupil, if you would cure him of his; let him see in you the same combats between passion and reason that he feels in himself; and let him learn to overcome his passions, by your example: let him not say like other youths, "these old "men, provoked at being no longer young, would "consider us also as old men, and because their "passions are dead, think it a crime for us to pos-"sess them."

On a young man's entrance into the world, it is of less importance to preserve him from the influence of sensuality than of vanity. He is guided more by the inclinations of others than by his own, and false shame makes more libertines than love.—*Rousseau.*

Even those vices which you would almost blush to own, and which most effectually defile and vilify the female heart, may by degrees be introduced into yours, unless the avenues of the heart are guarded by a sincere abhorrence of every thing that approaches towards evil. Would you be of the number of those blessed "who are pure of heart," you must hate and avoid every thing both in books and in conversation, that conveys impure ideas, however neatly cloathed in decent language or recommended to your taste by pretended refinements and tender sentiments, by elegance of style, or force of wit and genius.—*Chapone.*

There is a native dignity in ingenuous modesty to be expected in the female sex, which is their natural protection from the familiarities of the men, and which they should feel previously to the reflection that it is their interest to keep themselves sacred from all personal freedom. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to whom they give their hearts, but who, if he has the least delicacy, will despise them if he knows that they have been prostituted to fifty men before him.

The sentiment that a woman may allow all innocent freedoms, provided her virtue is secure, is both grossly indelicate and dangerous, and has proved fatal to many of the sex.

Women should consider every species of indelicacy in conversation as shameful in itself and as highly disgusting to us. All double entendre is of this sort. The dissoluteness of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at when it comes from the mouths of women, or even when they *hear* it without pain or contempt. Virgin purity is of that delicate nature, that it cannot hear certain things without being contaminated. It is always in the power of women to avoid these. No man but a brute or a fool will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the injury with a becoming spirit. There is a dignity in conscious virtue, which is able to awe the most shameless and abandoned of men.—*Gregory.*

There is one thing very needful to be well-guarded, and that is the purity of manners and sentiments; this is the more difficult to secure, because you cannot caution them particularly what to avoid without suggesting and perhaps raising incentives to the means of offence. The only method is by guarding all the avenues leading remotely thereto without letting them see the reasons of your cautions, by making them leave their pillow as soon as awake, finding them constant employment either of task or play, and keeping them out of company that might be dangerous or indiscreet.

Nor is it enough to prevent the rise of *evil* motions in the heart, without attending likewise to check the

luxuriances of the good, for *they* may become evil too by their excess: desire or affection is the great spring of our movements, without which we could make no progress in any course, nor find a preference in one thing above another; but desire too much fostered is apt to corrupt into a passion which differs from it only in degree of vehemence, for passion is nothing else than an extravagant desire. Therefore it is highly expedient to observe the growth of inclination, that it may never rise above its pitch, and for that purpose to cultivate as great variety of tastes as you can, that they may moderate and balance one another; for the more objects we can affect, the larger scope we shall have for gratification, and the choice of them will lie under the controul of reason and discipline.—*Tucker.*

It would be happy if some vices of a peculiarly unnatural and attrocious kind could be entirely concealed from the knowledge of young persons; and with care it may be done till they be too old to be in much danger from temptation to them. In general, however, I would neither conceal from young persons the knowledge of vice, nor deny that temporal advantages and pleasures may attend vicious indulgences; but let them be always given to understand that those advantages and pleasures are dearly purchased, and that, though for a time no visible inconvenience may attend the career of vice, the time of recompence will surely overtake the votaries of it at last; and that no man will ever violate the rules of temperance, chastity, or any other virtue without being made sufficiently to repent of it.

The mutual inclination of the sexes, if it was not accelerated by an improper conduct of the mind, as by inflaming the imagination with reading, exhibitions, &c. and by neglecting the acquisition of useful knowledge, as well as by an improper diet and want of sufficient exercise with respect to the body, and in general by giving no attention to laudable and vigorous pursuits, would not discover itself so early as it now generally does; and when it did discover itself, the rational faculties being more advanced, it might be restrained within proper bounds, without real inconvenience.

Where it is possible, I would have young men marry at twenty-one: but parents are apt to be much alarmed at the thoughts of their sons marrying before they have acquired a fortune sufficient to maintain a wife and family, in the manner in which themselves have lived. They do not consider that when men act upon this maxim, they generally defer marriage till it be too late for them to have any real enjoyment of it; when in consequence of being long accustomed to a single life, they contract a disinclination to a change of it.

Would women do themselves the justice to insist upon the same strict chastity and honour with respect to men, which men universally insist upon, with respect to them, our sex would no doubt be as virtuous as theirs, and they would make much better husbands and fathers than they now do.

In countries where no object is made of the chastity of women before marriage, their morals in this respect are as dissolute as ours.

It gives me pain to lay any part of the profligacy of morals in young men to the charge of the ladies, whose own morals are so exemplary, and especially to hint, as I must do, that it is in reality owing to their having less *delicacy* in this respect than men have. But each sex is naturally the tutor to the other, and by this aid vices are best reformed and virtues promoted. In general, it is certainly right that the two sexes be taught to think well of each other; but since men act an offensive, and women a defensive part in their intercourse, the latter should more especially be taught caution, and the former respect. Even extremes in those cases cannot be attended with much inconvenience, whereas a deficiency may be fatal. If a young woman be taught to think well of all young men that may solicit her favour, she will almost certainly be ruined and undone; and if young men be prepared to entertain no respect for women, they will without scruple endeavour to make them subservient to their pleasure, and will not without necessity think of any honorable connexion with them.—*Priestley.*

Boys are not necessarily in love at fourteen, fifteen, or even sixteen years of age. You say you were in love at that age; but you had equally a liking for mademoiselle and for your little country girl, which shows you had no real affection for either. Love depends chiefly on imagination; the idea we form to ourselves of this passion, gives it the force and influence it has over us. If we look upon it merely as a temporary intoxication affecting the head and not the heart,

beauty alone will seduce us, and the illusion will not continue long. This was your case: your imagination was heated before you knew how to love; in consequence of which you gave yourself up to a thousand temporary raptures, a great many intrigues, and not one fixed attachment. On the other hand, I would wish my pupil to be convinced, that when beauty, accomplishments, sense and virtue, are united in the object of his passion, they will constitute the happiness of his life: I would have him believe this happiness will last for ever; or at least, that so tender a friendship, so sweet a remembrance of it would be implanted in the heart, that even should time diminish the strength of his passion, he will not regret its loss, nor desire to experience it again. With such sentiments my pupil could not be fond of two persons at the same time: he would be nice and difficult in his choice, but that choice would be invariably fixed. Love being an illusion natural to youth, a preceptor ought to render this passion conducive to the happiness and honour of his pupil. Inclination may be violent enough to lead a youth astray, to disgrace and ruin him; but a real attachment will lead him to great actions. The first will lead him into extravagance and folly arising from the effects of the first impression; the other can alone stimulate him to deeds that require perseverance. The woman who said to her lover "be silent two years," and was obeyed, had inspired a passion and not a mere inclination. Every thing is to be expected from a sentiment of which we are only susceptible in the flower of our age; a sentiment produced by a warm imagination, and which esteem and friendship should

render as sweet, as it is solid and violent. I well know that it is possible to love a contemptible object; but this is the misfortune of those who are weak, narrow-minded and despicable themselves, or who are misled in their choice. It is of great consequence for a young man not to begin with a temporary passion, which will rob him of his principles and his prudence. He should be roused from his insensibility by a virtuous passion, of which he is not capable till he is eighteen. How can he be preserved till that time from flights that do not touch the heart? Watch him attentively, guard his innocence, do not suffer him to be one moment idle, and you may be certain that his imagination will not figure to him any thing you would wish to conceal. You will perhaps say, "How is it possible to preserve a young man's innocence to the age of eighteen?" I am sensible it is not the present custom, though it was the custom formerly; and even now, princes, who are more assiduously guarded than other young men, come out of the hands of their governors without any knowledge of love. You ask me how I contrive to be thus watchful over my son without disgusting him? By his not being conscious that he is more strictly guarded than when six years old. He has always slept in an inner-room within my own, and in the same room with me when on a journey. This is no constraint, but I have even made it agreeable to him. He is naturally communicative, loves talking, and has an unbounded confidence in me; but he has so many studies to pursue, particularly for the last two years, that we seldom have any time for conversation during the day, and

I have promised to chat with him every night after we are in bed. Theodore always having a number of things to talk of waits impatiently for that time, and these evening conversations are so delightful to him, that he often expresses extreme regret at the thoughts of sleeping in another room at our return to France; and I have agreed to grant as a favour, what I most wish, viz. that he should still continue to sleep in the same inner-room. But were he to suspect for a moment that I lodged him in the same room with me in order to be a spy on his actions, he would consider his apartment as a prison, and me as a tyrannical jailor. Thus the same precautions taken inconsiderately or prudently, produce useful or pernicious effects. Nor do I deceive myself; for I know the time will come, when Theodore will find himself under restraint from this engagement; but I shall easily perceive this change by his indifference. I foresee this event, and of course shall be prepared with means to preserve my authority over him as strong as ever. You shall know them when the time arrives.

Madame de Genlis.

A girl should hear, should see nothing, that can call forth a blush, or even stain the purity of her heart; for if ever she loses her natural modesty and delicacy, farewell to all her greatness.—*Bennet.*

Parents ahould be particularly careful to preserve the minds of their sons from the baneful effects of immodesty and indelicacy. In early youth modesty is

a charm, which should be the object of particular attention; for a young person whose imagination is depraved previous to the full impression of the sentiment of love, is rendered incapable of receiving it in a manner that may contribute either to the elevation of his mind, or the melioration and goodness of his heart. To first impressions parents are inattentive, and first impressions alone are important to the character or disposition of the pupil. To prepare young people for the approach of love, every practicable expedient should be used to influence and direct their friendship. Pupils whose friendship are well directed, will in general escape the degrading, the fatal errours of love; those whose connexions are unfortunate will be ruined by that seducing and powerful passion. At this period the hand of a wise parent should be like the almighty influence presiding in nature, steady and directed to important ends, but gentle and imperceptible. For the moment the affections are restrained, they are irritated, inflamed, or vitiated, and the youth may be injured for ever by being forced into rebellion or hypocrisy.—*Williams.*

Purity of mind, or that genuine delicacy which is the only virtuous support of chastity, is near akin to that refinement of humanity, which never resides in any but cultivated minds. It is something nobler than innocence, it is the delicacy of reflection, and not the coyness of ignorance. The reserve of reason, which like habitual cleanliness is seldom seen in any great degree unless the soul is active, may easily

be distinguished from rustic shyness or wanton skittishness; and, so far from being incompatible with knowledge, it is its fairest fruit.

The ridiculous falsities, which are told to children from mistaken notions of modesty, tend very early to inflame their imaginations, and set their little minds to work respecting subjects which Nature never intended they should think of, till the body arrived at some degree of maturity. Children very early see cats with kittins, birds with their young, &c. Why then are they not to be told that their mothers carry and nourish them in the same way? As there would then be no appearance of mystery, they would never think of the subject more. Truth may always be told to children, if it be told gravely; but it is the immodesty of affected modesty that does all the mischief, and this smoke heats the imagination by vainly endeavouring to obscure certain objects.

In nurseries and boarding-schools I fear girls are first spoiled, particularly in the latter. A number of girls sleep in the same room and wash together; and though I should be sorry to contaminate an innocent creature's mind by instilling false delicacy or those indecent prudish notions which early cautions respecting the other sex naturally engender, I should be very anxious to prevent their acquiring nasty or immodest habits; and as many girls have learned very nasty tricks from ignorant servants, the mixing them thus indiscriminately together is very improper. That decent personal reserve which is the foundation of dignity of character, must be kept up between woman

and woman, or their minds will never gain strength or modesty.

It may be thought that I lay too great a stress on personal reserve; but it is ever the handmaid of modesty. So that were I to name the graces that ought to adorn beauty, I should instantly exclaim, cleanliness, neatness and personal reserve. It is obvious, I suppose, that the reserve I mean has nothing sexual in it, and that I think it equally necessary in both sexes.

Domestic affection can only be kept alive by these neglected attentions; yet if men and women took half as much pains to dress habitually neat, as they do to ornament, or rather disfigure their persons, much would be done towards the attainment of purity of mind.

A Christian has still nobler motives to incite her to preserve her chastity and acquire modesty, for her body has been called the temple of the living God, of that God, who requires more than modesty of mien. His eye searcheth the heart; and let her remember, that if she hopes to find favour in the sight of purity itself, her chastity must be founded on modesty, and not on worldly prudence, or verily a good reputation will be her only reward; for that awful intercourse, that sacred communication, which virtue establishes between man and his Maker, must give rise to the wish of being pure as he is pure.

The behaviour of young people to each other as men and women, is the last thing that should be thought of in education. In fact, behaviour in most

circumstances is now so much thought of, that simplicity of character is rarely to be seen; yet, if men were only anxious to cultivate each virtue, and let it take root firmly in the mind, the grace resulting from it, its natural exterior mark, would soon strip affectation of its flaunting plumes; because, fallacious as unstable is the conduct that is not founded upon truth.

Wollstonecraft.

Let whatever books a young woman peruses in her most private hours, be such as she needs not to be ashamed of reading aloud to those whose good opinions she is most anxious to deserve. Let her remember that there is an all-seeing eye which is fixed on her, even in the closest retirement.—*Gisborne.*

I must not however pass over certain lamentable errours, which evidently originate in an effeminate mode of education and consequent inactivity. I speak of the errours of an instinct, to which unusual attention has in modern days been excited. Hence, if I mistake not, we may trace them to their source. As we expect the juices of the well-nourished and tenderly fostered hot-house plant, will be early converted into fruit, we have every reason to apprehend the manifestation of this instinct in the subjects of our effeminate and luxurious education will be accelerated. The law, to which this instinct is subjected, remains the same now as in the days of Abraham, with regard to every one who is led by Nature: but if we break loose from her hand, the bodily and mental constitution of

the individual as moulded by art usurps her place, and produces at an early period, as experience shows, what Nature would have longer deferred.

If with proper attention to diet, both in eating and drinking, with the due promotion of a free, tranquil, and moderately brisk circulation, the body be diligently exercised in various ways in the open air, and fortified against the impressions of the softer sentiments, the boy will grow up to youth, the youth to manhood, without these pernicious and detestable propensities, having any opportunity to take root. If this be true, parents and guardians, what ought you to have more at heart, than a complete physical reform of a mode of education, which has so long shown itself to be defective.

German.

ADDENDA TO CHAPTER III.

" There does not perhaps occur, on the whole subject " of education, a point of greater difficulty than this with " regard to servants. It is forcibly pointed out by Locke, " who, after mentioning the pernicious consequences result- " ing from their communication with children, candidly ac- " knowledges, that ' it is a hard matter wholly to prevent " this mischief.'* Miss Edgeworth cuts the knot at once;

* By some strange mistake, the passage in Locke, alluded to by Miss Hamilton was omitted in the body of this work; I trust therefore I shall be forgiven for introducing it here.

" I mentioned, above, one great mischief that came by servants to children, " when by their flatteries they take off the edge and force of the parents' " rebukes, and so lessen their authority: and here is another great inconve- " nience, which children receive from the ill examples which they meet with " amongst the meaner servants.

" It is a hard matter wholly to prevent this mischief. You will have very " good luck if you never have a clownish or vicious servant, and if from them " your children never get any infection; but yet as much must be done to- " wards it as can be, and the children kept as much as may be *in the company* " *of their parents* and those to whose care they are committed. To this purpose " their being in their presence should be made easy to them, they should be " allowed the liberties and freedoms suitable to their ages, and not be held " under unnecessary restraints when in their parents' or governor's sight. " If it be a prison to them, 'tis no wonder they should not like it. They must " not be hindered from being children, or from playing, or doing as children, " but from doing ill; all other liberty is to be allowed them. Next, to make " them in love with the company of their parents they should receive all their " good things there and from their hands. The servants should be hindered " from making court to them, by giving them strong drink, wine, fruit, play " things, and other such matters, which may make them in love with their con- " versation.——But after all, how this inconvenience from servants is to be " remedied, I must leave to parents' care and consideration."

Locke on Education.

"an absolute unqualified * prohibition of all intercourse be-
"tween the children of the family and domestics of every
"denomination is by her recommended, and enforced by ex-
"amples of some weight and arguments of much ingenuity.

"To differ from such authorities as Locke and Edgeworth
"may appear presumptuous; but authorities, however re-
"spectable, ought not to fetter the mind so as to prevent the
"freedom of investigation. Physicians may agree in the na-
"ture of a patient's disease and in their opinion of his
"danger, but if a very violent remedy be proposed, a con-
"scientious practitioner will consider whether it may not
"produce effects as fatal to the constitution of the patient,
"as the disease it is intended to cure. In this light appears
"to me the mandate of prohibition above alluded to.

"Were knowledge, indeed, the one thing needful, and
"did the cultivation of the heart form but a secondary part
"of our plan of education, we might, without scruple, pre-
"possess the minds of our pupils against the vulgar and the
"ignorant. But as knowledge is only valuable in propor-
"tion as it has a tendency to promote social and individual
"happiness, by giving new motives to virtue, and thus ex-
"tending the influence of the benevolent affections, and
"counteracting or extirpating the malevolent, it follows,
"that whatever produces a tendency to the malevolent pas-
"sions, defeats the noblest purposes for which knowledge has
"ever been acquired.

In another place Mr. Locke says, "Children should be kept from the com-
"pany of servants, not by *prohibitions*, for that will but give them an itch after it,
"but by other ways I have mentioned."

Expressly prohibiting servants from "making court" to the children under their care by giving them cakes and toys, would I believe, be likely to produce the same effects, and indeed prohibitions in most cases are very useless, being seldom adhered to.—*Editor.*

* Since the publication of *Miss Hamilton's* work, a second edition of "*Practical Education*," in 3 vols. 8vo. has appeared, in which the prohibition is not quite so absolute and *unqualified*; and it is observed in the Preface to this second edition, that what appeared difficult or liable to objection in the chapter on Servants is explained."—*Editor.*

" Wherever the selfish passions predominate, the social " and benevolent affections must be proportionably decreased. " Pride, as a selfish passion, is particularly inimical to the " influence of benevolence; while humility, by depreciating " the value of our own superior attainments, and striking " off the exaggerations of self-love, permits us to dwell upon " the excellencies of others, and is therefore productive of " the benevolent affections.

" Whatever tends to inspire children with an high opinion " of their own comparative importance, whatever annexes " to the idea of *situation*, independent of worth or virtue, " ideas of contempt or complacency, will certainly counter- " act our design of inspiring them with humility. The light, " in which children are generally taught to consider ser- " vants, must infallibly at a very early age, produce this high " opinion of their own comparative importance; an import- " ance which they must attach to situation, and which must " therefore necessarily be productive of the pride of rank and " power, a pride which we would vainly endeavour to recon- " cile with true Christian humility. Would we make a " proper use of the instruments which nature so kindly af- " fords us, in the helplessness of infancy, we should find a " powerful assistant in laying the foundation of this inesti- " mable virtue. Why should we not teach them to accept of " the services their tender age requires, with meekness and " gratitude? Might not this first exercise of the social and " benevolent affections produce effects upon the mind so ad- " vantageous to the character, as completely to counter- " balance all the evils that can arise from occasional inter- " course with domestics? But are these evils certain and " unavoidable? Is it impossible to procure attendants for our " children of uncorrupted minds and undepraved manners? " I cannot believe it. The corruption and depravity of ser- " vants is a general theme. From whence does it proceed " but from the corruption and depravity of their superiors? " Governed by the selfishness of luxury and pride, we con- " cern ourselves no further with the morals of our domestics,

"than is necessary to the preservation of our property. No "qualities are regarded in them but such as contribute to the "gratification of our ease or convenience. Their virtues are "unrewarded by our esteem, their vices, provided they do not "immediately injure us, unpunished by our disapprobation.

"Whatever may be our own opinions concerning religion, "we all agree that a notion of a Deity, and a fear of future "punishment, is necessary to the vulgar; and yet who in "this age of philosophy and refinement makes the religious "instruction of their servants any part of their concern? "Pride prevents us from undertaking, what policy would "dictate. We feel it too mortifying to represent to beings "so much beneath us, that we are the creatures of the same "GOD, that we are to be judged by the same laws, and "that in a few fleeting years no other distinction shall be "found between us except that of virtue. The moral precepts "of our religion it may not indeed be convenient to dwell "upon, as we must blush to recommend rules to their "practice, which seldom govern our own. The golden "precept of *doing as we would be done by*, may perhaps "sometimes occur to us in our transactions with our equals, "but it seems as if we had some clause of exception with "regard to our behaviour to those of an inferior station. "We consider not them as beings endowed with passions "and feelings similar to our own. Wrapt up in our prero-"gative we provoke the one with impunity, and insult "the other without remorse. If we cannot read a chapter of "the New Testament in their presence that does not libel "our conduct, it is no wonder that we decline the task "of religious instruction; but why, after this, declaim "against the ignorance and depravity of servants? Those "who have had sufficient energy to obey the call of prin-"ciple in their domestic regulations, those who have con-"sidered the moral qualities of their servants as no less im-"portant than their abilities, and who to instruction and "precept have added the weight of example, have generally

"found that worth is to be met with in every station. "People of moderate fortune have indeed here, as in "many other respects, a manifest advantage. The size of "their establishments does not swell beyond the possibility of "inspection. The conduct and character of every individual "of their families is, or ought to be, known to them. "But, alas! the indolence of luxury is no longer confined "within the walls of palaces! It pervades all ranks in so- "ciety. What more common than to hear ladies, even of "moderate fortune, declare they have not a servant on "whose truth or honesty they can depend; but that they "do not change, because they know it impossible to get "better? Were I to speak from experience, I should ques- "tion this impossibility; for in the course of my life it has "been my fate, both in town and country, in the corrup- "tion of the metropolis, and the secluded scenes of retire- "ment, to meet with servants, the excellence of whose "moral characters entitled them to my esteem. The attend- "ant of my infancy still possesses the regard, the gratitude, "and veneration of my heart. She is now advancing into "the vale of years, and I firmly believe will go to the great "audit with a conscience that has never been stained by de- "ceit, equivocation, or falshood; nor is it improbable that "I may perhaps be more indebted for my love of truth to "her example, than to all the precepts of my instructors. "And yet she was but the orphan daughter of a poor ser- "vant! It must be however confessed, that the princi- "ples of religion were early and deeply implanted in her "mind.

"I do not fear your pardoning the egotism of this di- "gression, as it is illustrative of my argument, which is in- "tedned to prove the possibility of procuring domestics from "whose morals we have nothing to apprehend. The er- "roneous opinions and prejudices arising from their want "of cultivation, ought certainly to be guarded against; "but if children are to be saved from them at the expense

"of their humility, I confess I should think it too dear a "purchase.

"You will not, I hope, so far mistake me, as to imagine "I recommend the company of servants. I am too well "aware of all the inconveniences and dangers resulting from "associating with uninformed minds, not to wish your chil- "dren may be preserved from the society of *the vulgar of all* "*ranks*. The more they can be with yourself, and the "less they are with others, the better. But were such an "absolute seclusion from all intercourse with domestics, as "has been recommended by Miss Edgeworth practicable, "which I believe to be the case in few families, I think "it would be dangerous to enforce it by precept. To make "a child enter into your reasons for the prohibition appears "to me impossible; and to suffer them to consider servants "in the light of noxious animals, whom they must carefully "shun, I should apprehend to be injurious.

"Mothers who find it impossible to adopt Miss Edgworth's "plan in its full extent, sometimes endeavour to counteract "the bad effects, they apprehend to result from the inter- "course with servants, by prejudicing the minds of their "children against them. But does this answer the end pro- "posed? Soon indeed may children learn to regard ser- "vants in the light of inferior beings, whom *for that reason* "they ought to despise. Soon may they acquire the habit "of commanding them in the tone of authority, of speaking "to them with arrogance, and of observing and reporting "their conversation and conduct with all the eloquence of "invective. Does it thence follow that they will be the less "liable to imbibe the prejudices, or to imitate the manners "of these degraded and despised companions? Experience "I think shows the contrary. Better, far better, to adopt "the plan of complete and absolute separation, than to permit "children to associate with beings they are taught at once to "tyrannize over, and to contemn.

"Let us now examine, how the treatment we ourselves give

" to servants may obviate the bad consequences of that com-
" munication betwixt them and our children, which, in many
" families, must of necessity take place.

" Cunning is one of the vices of the servile state, which we
" should beware of encouraging. From the moment a ser-
" vant perceives us open to flattery, this vice is in a perpetual
" state of requisition. By these means the favourite nursery-
" maid frequently governs a whole family. It is not by a
" scrutinous examination of the strictness with which she
" performs her duty, that we learn to appreciate her worth;
" it is by her hyperbolical expressions of affection for the
" *dear infants*, by her flattering encomiums on their extra-
" ordinary beauty and wonderful sagacity, and by her still
" more flattering comparisons between them and the less
" extraordinary children of our neighbours, that we are con-
" vinced of her value. What admirable initiatory lessons of
" vanity and self-conceit for the poor children who are pre-
" sent at these conversations between mother and maid!
" Would we avoid all this, we should never permit servants
" to address us, nor ever speak to them, but on their imme-
" diate business. We should enforce a strict obedience to
" our commands, which should be issued with mildness, but
" with authority. We should admit of no disobedience to
" our rules on pretence of tenderness for the children, and
" by showing we look on it as *mere* pretence we shall soon
" put a stop to these breaches of discipline: nor should we
" ever withhold the just reward of approbation for a strict
" compliance with our injunctions. By these means, chil-
" dren will learn the value of obedience, it will become
" more strongly associated with the pleasing ideas of applause
" and approbation, and by seeing that we *esteem worth in*
" *every situation*, they will learn to consider it as having an
" intrinsic value.

" When we permit ourselves to converse familiarly with
" servants, on affairs remote from their business, and allow of
" their giving their opinion on our method of management,

" we teach children to apply to them as oracles of informa-
" tion on every subject. We inspire a taste for listening to
" their tattle, and must submit to the consequences. By
" showing them, on the contrary, that we consider servants
" as useful assistants in the business of our family, but not
" in the light of companions or advisers, that their merit
" consists not in an assiduous compliance with our humours
" and caprices, but in a strict and uniform discharge of the
" duties of their station, we prevent much of their influence
" on the minds of children. By example, as well as by pre-
" cept, we should teach children to accept of their services,
" where they are called for, with thankfulness, never to
" speak to them in the haughty tone of arrogant authority,
" never wantonly to exercise their patience, by keeping them
" waiting for our pleasure, and never to make their personal
" defects, or even that ignorance which is less their fault than
" their misfortune, the subject of ridicule. By our care of
" their health, and attention to them in sickness, in which
" the children should, if the disease be not infectious, learn
" to assist us, they will be taught the duties of humanity.
" By the care they see us bestow on their religious instruc-
" tion, they will receive lessons of its importance; and by our
" utter reprobation of every instance of falshood or equivo-
" cation, which should be followed by immediate dismission
" from our service, they will attach to a departure from
" truth, ideas of irremediable disgrace.

" Thus may the treatment we give our servants be made
" an instrument of instruction, at the same time that chil-
" dren, without being taught to avoid them as infectious,
" may be made to find so much greater inducements to our
" society, as to be in no danger of preferring theirs. To
" effect this, we should never fail to give the nursery-maid
" such full employment at her needle, as will leave her
" little time to join either in their sports or in their con-
" versation. The sooner they learn to take care of them-
" selves the better: it is sufficient that all instruments of

"mischief, and all that is too precious or too brittle for their "handling, should be removed, and then let them invent "work and amusement for themselves. I could say much "more on this subject, but here all my ideas have been anti- "cipated, and so ably and elegantly expressed by the sensible "author of *Practical Education*, that it would be presump- "tion in me to attempt further elucidation."*

Miss Hamilton's Letters on Education.

* *Miss Hamilton's Letters* having been published after this work was sent to press, and a great part of it printed off, the above excellent remarks could not be inserted in their proper place. *Editor.*

END OF THE FIRST VOLUME.

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